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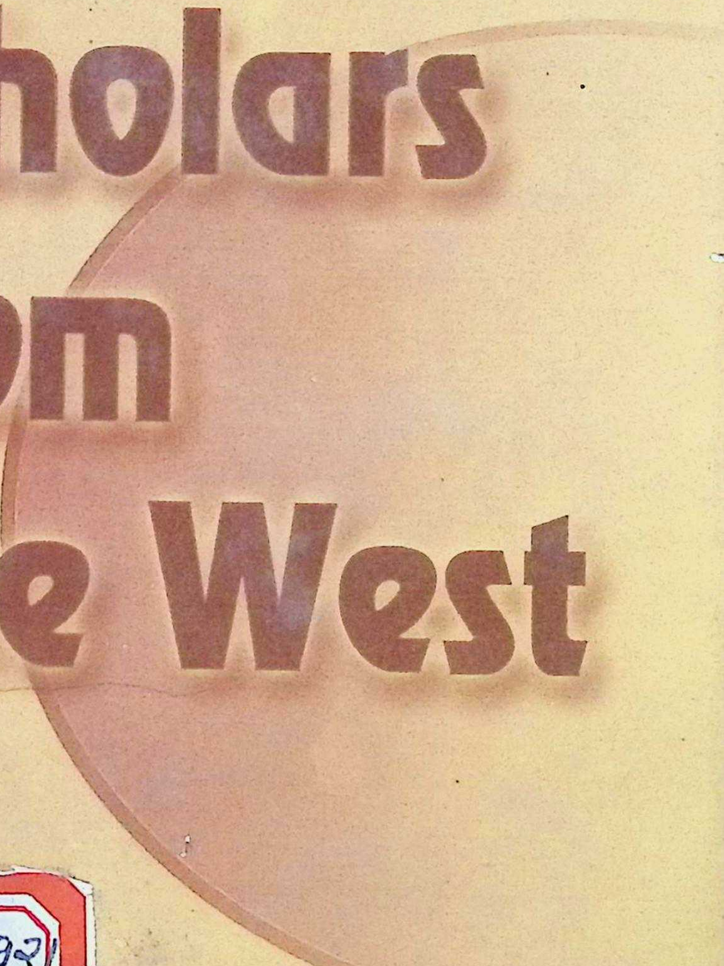

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The present work primarily aims at acquainting the general public and lovers of Sanskrit with the pioneer Vedic Scholars of the West who have done yeoman service to the cause of Sanskritic studies in general and Vedic studies in particular, by giving a short biography and selected bibliography with a candid estimation of their works.

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पुस्तकालय

Dr. MADHUSUDAN MISHA,

M.A. (Utkal) Gold Medalist

M. Phil. Ph.D (Poona)

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DEDICATED
TO THE SACRED MEMORY OF
THE LATE
Padmabhūṣaṇa Prof. R.N.Dandekar

PREFACE

This anthology is a collection of articles on some of the distinguished Vedic scholars from the West who have done yeoman service to the cause of Sanskritic studies. Some of these articles originally appeared in their translated form in the "Veda-Pradīpa" (a monthly magazine in Hindi published by Sri Gaṅgeśvarānanda Prathiṣṭāna, Nasik, Maharastra). I wish to record my sincere thanks to Sri Gaṅgeśvarānanda Institute for their encouragement in publishing these articles for the first time.

In fact, as early as 1988, Dr. T.N.Dharmadhikari, formerly Director, Vaidika Samshodhana Mandala, Pune, had suggested to me to write articles on individual Vedic scholars form the West highlighting their personal as well as academic life, which would help the general readers and also the student-scholars in Sanskrit to know something about the prominent Vedists of the World. I accepted his suggestion with delight and wrote twentytwo articles in the series which are being published now in a book form. I wish, I would have included some more scholars in this book. But due to unavailability of data and paucity of time at my disposal I could not proceed further. I crave the indulgence of the scholars for this short coming.

While preparing this book I have taken help of numerous publications. I wish to record my high sense of indebtedness to them.

I shall certainly fail in my duty if I do not keep on record the inspiration and help I have received from Dr.T.N.Dharmadhikari, Prof. Dr.A.C. Swain, Dr. Haramohan Mishra, Dr. S.N. Mohapatra and Mrs. Minati Mishra, my colleagues at Pune and Sambalpur.

My wife, Nalini Prabha, niece Niharika and nephew Sangram Keshari deserve my love and thanks for their help to me in manifold ways in preparing this book.

Finally, Messrs Eastern Book Linkers, Delhi deserve to be specially thanked for their zeal and promptness in bringing out this book.

नवसत्यात् परावृत्तिरर्धसत्येन तोषणम्।
सर्व-सर्वज्ञतागर्वो न ममास्तु कदाचन॥

GOVT. JUNIOR COLLEGE, **Madhusudan Mishra**
SUNDARGARH.

Dated 26th Jan. 2002

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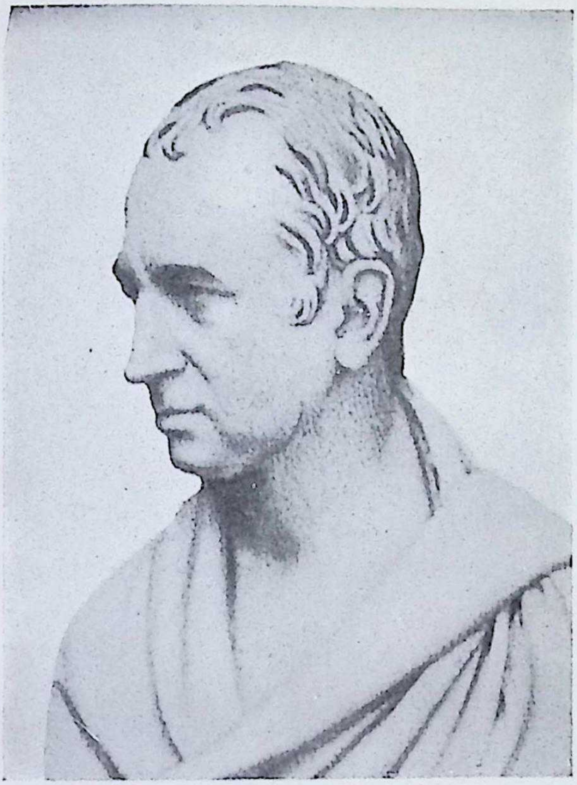


HENRY THOMAS COLEBROOKE
(1765 – 1837).

H.T. COLEBROOKE

Henry Thomas Colebrooke is adorned with the rare distinction of being the first Western scholar ever to write about the *Vedas*. This English scholar, the first European to study and apreciate the *Vedas*, was born in London on June 15, 1765. His father, George Colebrooke, was the Chairman of the Court of Directors of the East India Company for several times. In 1782, at the age of 17, H.T. Colebrooke entered the company's service and came to Bengal. Four years later he was appointed as the Assistant Collector of Revenue in Tirhat.

After his settlement in India, Colebrooke diverted all his time and energy to the study of Sanskrit. In 1794 he translated some Hindu Law books and published them. In 1798 he was transferred to Nagpur. This gave him a very good chance to concentrate his mind fully in Sanskrit studies in general and Vedic studies in particular.

Colebrooke's study of Sanskrit originated in his need to know Indian Law for his work as a Magistrate. In 1801 he was made a Judge of the new court of appeal at Calcutta and in 1807 he became a member of the council. One of his masterly publications, *The Digests of Hindu Law on contracts and successions* (1798), was a translation of the work codifying Mohammedan and Hindu Laws.

In 1805, Lord Wellesly appointed him Professor of Hindu Law and Sanskrit at the new College of Fort William. In acknowledgement of this honour, Colebooke, too busy to undertake lectures, wrote his grammar of Sanskrit language and the first volume was published in 1805 itself. This is a valuable work for its emphasis on the work of native grammarians which had previously been ignored. Besides this, he had also published a number of papers on Hindu religious ceremonies.

For the first time in the history of Indology, Celebrooke published his essay "On the Vedas, or sacred writings of the Hindus" in 1805, in the eighth volume of the *Asiatic Researches* (pp.396-478). This is a very long essay dealing with the *Vedas* and giving a fair knowledge about them. In this essay, Celebrooke deals with what may be called the 'externals' of the Vedic literature rather than with its contents. He gives mainly on the strength of manuscripts collected by him, the first sketch, in any European language, of the *Ṛgveda* and, to a smaller extent, and the other three *Vedas*. He also speaks of the *ṛṣis*, the various Vedic schools, and the Vedic commentaries, and incidentally touches the question about the authority of the *Vedas*. He further refers to the *Aitareya Brāhmaṇa*, the *Sāṁkhyāyana Brāhmaṇa*, and the *Śatapatha Brāhmaṇa.*

From among the *Vedāṅgas*, he mentions the *Sūtras* only in passing, but he emphasises the importance of the *Nirukta* and evinces special interest in *Jyotiṣa*. Keeping in view the paucity of data and despite several obstacles in Indological researches around two centuries before, what Colebrooke did in his essay was certainly a marvellous beginning. This gave an impetus to further Vedic researches and created an interest in the minds of the later generations.

In 1810 he also brought out another volume of the translation of the Hindu Law books. Celebrooke married Elizabeth Wilkinson in 1810. Colebrooke returned to England in 1814. During his long years of study he collected a huge number of Sanskrit manuscripts. He donated them to the Library of the East India Company.

The life of Colebrooke came to an end on 10th March, 1836 at New Terrace, London. Paying honour to this eminent Indologist, a bust of him has been placed at the India House. Seeing his thirst for Sanskrit learning, Wilkins styles him as a 'Sanskrit Mad'.

HORACE HAYMAN WILSON

A series of attainments, quite varied in nature, in one and the same person! A physician is a linguist, historian, accountant, numismatist, chemist, actor and musician at the same time may appear some thing different today. But that was there. H.H.Wilson combined all these laurels and letters in him.

Born on 26th September, 1786, Wilson received his early education in Soho square School in London. On qualifying himself for medical profession from the St. Thomas's Hospital, he was appointed Assistant Surgeon in East India Company's Service in 1808. He arrived in Calcutta in the same year and at once got an appointment in the Assay Dept. of the Calcutta Mint where he acted as an Assistant to Dr. Leyder, the Assay Master.Shortly after, he produced a book on numismatics.

Wilson began his study of Sanskrit language with right earnest in Calcutta. He was highly fortunate to have Colebrooke, the savant Indologist, as his teacher. Devotion, dedication and determination landed Wilson in a world where there was nothing except success and sovereignty. He was appointed the Secretary of the Asiatic Society of Bengal in 1811 and worked in that capacity till 1813. Within a very short period he produced an

English translation of the *Meghadūta* of Kālidāsa (1813). As the Secretary of the Asiatic Society he went to Benaras, deputed by the Govt. of India, in 1819, reorganised the Sanskrit College and collected materials for the book: *The Theatre of the Hindus*, which was published later on. This sojourn at Benaras also helped Wilson in producing another marvellous publication namely: *The Sanskrit-English Dictionary* (in two volumes).

Wilson canalized his knowledge in various branches and his interest in all these fields was unfailling. He contributed papers to the journals of the Asiatic, Medical and Physical societies and other oriental journals. One of the finest publications of Wilson came in the year 1840 and that was the English translation of the *Viṣṇu Purāṇa* alongwith a very erudite introduction to it. That was followed by *Asiana Antique* dealing with coins and antiquities of Afganistan. He edited with introductory notes the text of the *Daśakumāracarita* (1846) and the *Mahābhārata* (partially). Wilson's other publications on Indology includes 1) *The Sāṁkhyakārikā of Iśvarakṛṣṇa*, 2) *Mill's History of British India*, 3) *A Glossary of Indian terms*, 4) *Kathāsaritsāgara*, 5) *A Historical Account of Burmese war*, 6) *The Religious Sects of the Hindus and* 7) *Catalogue of Colin Mackenzie's Manuscripts*. His book *Essays, analytical, and philosophical on subjects of Sanskrit Literature* in two volumes (1864-65) is considered as one of the rare works in Indology since it touches a vast area of Sanskrit literature.

It is quite likely that a scholar as Wilson was should adorn a number of institutions. He was a co-adjutor to James Princep in Oriental Research. He was also the Secretery to the Committee of Public Instruction, introducing the study of European Science and English literature into Indian education. Sanskrit College, Calcutta did a rare honour to him by appointing him as the visiting Professor. Besides all this, he was the Librarian of the India Office Library, London in 1836. Wilson's depth and demand as a scholar can be well understood from the fact that he was the President of the Royal Asiatic Society for 23 years (1837-1860).

Wilson left Calcutta in 1832 to join as the Boden Professor in Oxford.

The most distinguished and path-breaking publication of Wilson is his complete English translation of the *Ṛgveda* which is the first of its kind. He initiated this work in Calcutta. It was really a rare work which gave a new twist to the study of the *Ṛgveda*. This was published with the liberal patronage of the court of Directors of the East India Company, the same authority which also patronised the edition of the *Ṛgveda* by Max Muller.

Willson based his translation on a very very strong edifice. Firstly, he took Max Muller's edition as the text which is a safe authority in this regard. Secondly, he followed Sāyaṇa's interpretation which is again a faithful commentary. It has another merit that it is a prose translation which is admittedly a faithful one. The most candid assesment of Wilson's works comes from Sir Monier Williams: "Wilson owed his celebrity to his boldness in entering upon investigations which no one had before admitted, to his excellence as a writer, to his faculty of lucid exposition, to the unusual versality of his genious, including, as he did, poetical, dramaṭic and musical powers of very high order, and perhaps, more than anything else, to his untiring industry and the wide range of his contributions to almost every branch of oriental research.'

On the eve of his departure from India the Pandits met at a farewell party where they addressed him in a Sanskrit śloka, which, if rendered into English, would run thus : "The Pandit-swans, who dwell in this lake of Sanskrit College, are deprived of their wings by the influence of the malignant fate when thou art gone away for good". On hearing this śloka, Wilson burst into tears (vide back side cover page of *Viṣṇu Purāṇa* edited by H.H.Wilson, 3rd edition, Punthi Pustak, Calcutta, 1967).

The life of this great Indologist came to an end on 18th March.1860.

THEODER BENFEY

''वेदानां सामवेदोस्म'' "I am the *Sāmaveda* among the Vedas" - declares Lord Kṛṣṇa in the *Bhagavadgīta* (10.10). The *Mahābhārata* (*Anuśāsanaparva*, 14.317) extols *Sāmaveda* with highest esteem. It says : "सामवेदश्च वेदानां यजुषां शतरुद्रियम्" "Among all the Vedas, *Sāmaveda* is the best, so also the *Śatarudrīya* among the *yajuṣ* mantras". Thus the supremacy of the *Sāmaveda* is undisputed.

The first English translation of the *Sāmaveda* was brought out by Reverend J. J. Stevenson, in 1842, followed by a text, but without any accent mark in 1843, thus leaving it wanting in nature in more than one sense. This lacunae was fullfilled by T. Benfey in 1848.

This German philologist and Sanskrit scholar was born on January 28, 1809. His interest was awakened by the careful instruction in Hebrew which he received form his father.

After studying at Gottingen he spent a year at Munich, where he was greatly impressed by the lecture of Friedrich Von Schelling. He later settled as a teacher in Frankfurt. Initially his pursuits were chiefly classical, but his attention was diverted to Sanskrit by an accidental wager that he would learn enough of the language in a few weeks to be able to review a new book on it. From 1839-1842 he published the lexicon of Greek roots, which gained him Volney prize of the Institute of France. His attention from that time has been principally given to Sanskrit.

His edition of the *Sāmaveda* was brought out in 1848, five years after the publication of Stevenson's edition from Berlin. The worth of this edition will be well-understood from a lone sentence of an Indian scholar, Pandit S.D.Satavalekar, who, very rarely and justifiably leaves any stone unturned without being critical of a scholar. He says : "प्रायशः शुद्धं, स्वराङ्कैः संयुतं, बहुभिः पाठभेदैः सहितं, महत्या पाठभेदविचिकित्सात्मकया भूमिकया युतं, संशोधनकर्मणि संपादकस्य प्रवीणमसंशयं प्रकटयति। समस्तेषु मुद्रितपुस्तकेषु वर्तत एतदेवा दर्शपुस्तकम्"।

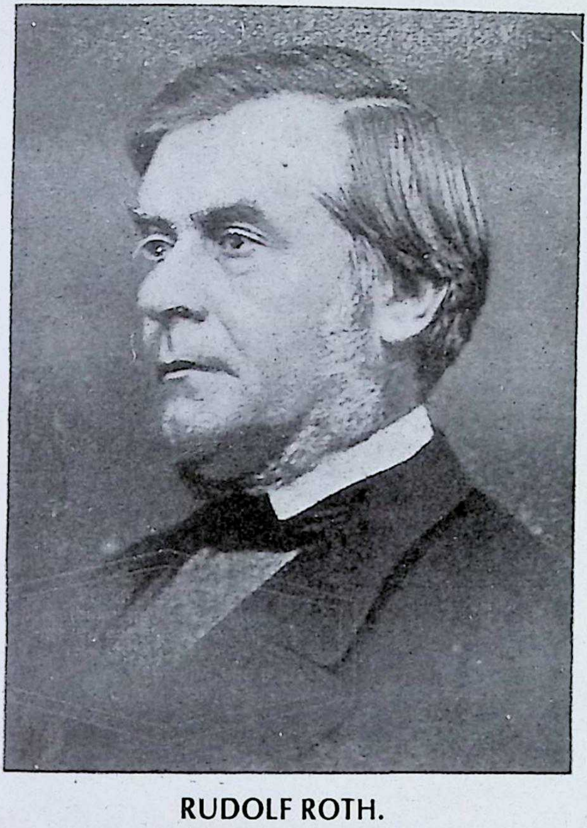
This means: "the most correct text, duly accented, appended with abundant variant readings, alongwith a preface regarding the variant readings undoubtedly proves the efficiency of the editor in research activities. Among all the printed books, it is the ideal one".

From 1852-54 he published his book *Manual of Sanskrit* comprising a grammar and chrestomathy. In 1858 his *Practical Sanskrit Grammar* was published followed by an English translation of that book. In 1859 he brought out the edition of the *Pañcatantra*. Another noteworthy publication of Benfey is his *Sanskrit-English Dictionary* (1896). His other books include 1) *History of the Science of Language and Oriental Philology* (in German), 2) *Translation of the Ṛgveda* (some portion), 3) *Veda and Linguistics* (in German) etc. In 1862 he was appointed as 'Ordinary Professor' of Sanskrit at Gottingen. After fourteen years of service he was elevated to the post of 'extraordinary Professor'. The life of this gifted scholar came to an end on 26th June, 1881 at Gottingen while engaged in a project on grammar of Vedic Sanskrit.

WALTER RUDOLF VON ROTH

In this essay we are going to discuss about a Vedist who belonged to that era which inaugurated a serious type of critical scholarship in the field of Vedic stúdies. W.R.V.Roth, a German philologist and noted Sanskrit scholar, was born at Stuttgart on April 3, 1821. He had his higher education at the world famous Tubingen University. It is worth mentioning here that Eugene Burnouf (1801-1852) was his teacher at Tubingen. It is that Burnouf who had implanted the idea of editing the *Ṛgveda* in Max Muller's mind. Thus Burnouf's lectures on the *Veda* at Paris proved a varitable source of inspiration to his many pupils, among whom may be specially mentioned Roth, Max Muller and Regnier.

After his completion of the higher studies he was appointed as a Professor at Tubingen. His profound studies of the *Vedas* brought about and clarified western understanding of the difficult religious texts. In 1846, at the age of twenty-five, he published his epoch-making work *Zur Litteratur und Geschichte des Weda*. Verily it was this pioneer monograph which, small as it was, must be said to have begun the era of critical Vedic scholarship. The monograph consists of three sections dealing respectively with the *Saṁhitā*, the *Prātiśākhya*, and the



RUDOLF ROTH.
(1821 – 1895.)

history of the *Ṛgveda*. It is really amazing that Roth could produce a book of such fundamental value in spite of paucity of material. He had before him only Colebrooke's essay, Rosen's edition of the first *aṣṭaka* of *Ṛgveda*, and Stevenson's edition of the *Sāmaveda* which he did not recognise as authoritative. For his monograph, Roth depended almost entirely on his study of manuscripts, his young age, and the short period of his training. Roth was interested more in the contents of the *Veda* than in its form — his work was 'philological' rather than linguistic, 'lexical' rather than grammatical. He insisted for a comparative study of the Vedic Sanskrit with other contemporary languages so as to arrive at or derive a definite meaning of Vedic *mantras*. He was against the idea of depending on Indian commentators for a faithful understanding of the *Vedas*.

His contribution to the study of Vedic religion and mythology is worth-noting. He insisted that Ṛgvedic religion was by no means the outcome of priestly cunning, and tried to establish its human natural character.

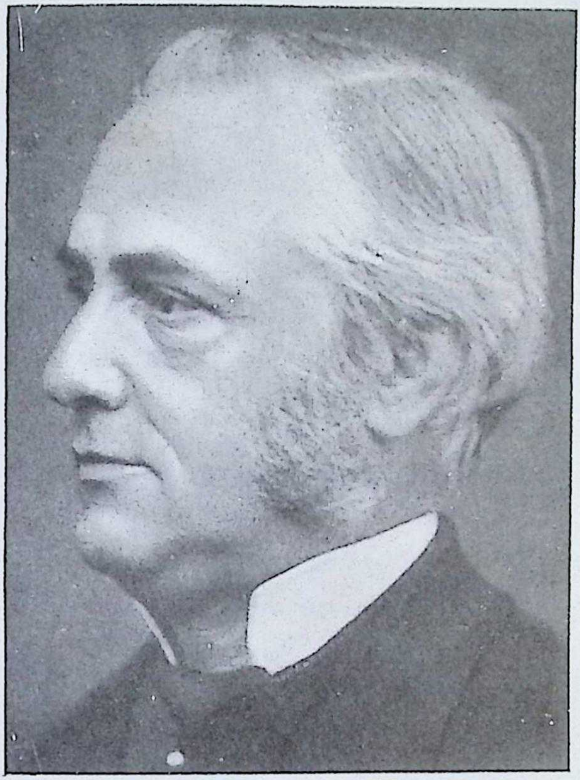
Another pioneer work that came form Roth was his edition of the *Atharvaveda* in collaboration with his American pupil, W.D. Whitney (1856). He also edited the *Nirukta*. In the great Sanskrit-German lexicon (known as Petersberg Worterbuch) published in St. Petersberg from 1852-1875 by Otto von Bohtlingk and Roth, the Vedic portion is his. It certainly marks him out as the grandsire of Vedic studies.

He died at Tubingen on June 23, 1895.

MAX MÜLLER : THE MODERN MATSYĀVATĀRA

Max Müller, rather *Mokṣamullara* — the giver of the root of salvation, as the oriental tradition regards him, is a *ṛṣi* (seer) in the truest sense of the term. If it is admitted that the seers visualised the Vedic mantras, it is Max Müller who is responsible in making them reach the people at large. That's why perhaps the Late Lokamānya B.G.Tilak called him India's warmest friend, wisest lover and most enthusiastic admirer. *Vidyā* i.e. knowledge is to be distributed and not to be hoarded up. That was the spirit of Max Müller as he puts it in his own version : "Knowledge, for its own sake,is the most dangerous idol that a student can worship .. an intellectual miser, who hoards up knowledge instead of spreading it is contemptible". He, therefore, fervently sought to diffuse knowledge through various means at his disposal. In the first volume of the Sacred Books of the East series he spoke of eastern wisdom as just a few precious grains hidden under heaps of rubbish. "That was a scholar of very high order" - observes R.N.Dandekar, the savant Indologist and Vedist of twentieth century.

Friedrich Max Müller was born on 6th December, 1823 in the town of Desseu, in Germany to Mrs. and Mr.



FRIEDRICH MAX MÜLLER, Oxford.
(6. 12. 1823 – 29. 10. 1900).

Wilhelm Müller - a pioneer poet of that era. Max was only four years old when he lost his father on 1st of October, 1827. That was a sudden, quite unexpected and terrible calamity for the family. Max's life started with a shadow of death. Moreover, severe onslaughts of acute poverty made his life — nay, of the whole family — much precarious and tormenting. And that perhaps made his career so result yielding, colourful and astounding. Perhaps it was destined that a tender man with an iron chest would born to bear all onslaughts to liberate the Vedas from the jealous clutches of the dogmatic Brahmin community of that time.

Having completed his elementary education at Desseu he was sent to the famous Nicolai school at Leipzig in 1836 for his school education. It ended in 1841. After that he joined the University at Leipzig in 1841 and studied there upto 1843. Max Müller obtained a Doctorate degree at an age of twenty.

In later years his aquaintance with Ruckett and Schelling was highly productive, and after that only he resolved to make Sanskrit his career. While in Beriln he wrote in his diary on 20th June, 1844 : "I can't give up Sanskrit, though it holds out no prospect for me". What a love and regard for Sanskrit indeed ! Really such an intense involvement and intimate affection in and towards a language are rarely met with.

With a view to studying oriental languages Max Müller started for Paris in 1845. But acute poverty made his sojourn there much hard. "It was, indeed, a hard struggle, far harder than those who have known me in later life would believe. In was in my own hands whether to swim or sink." - this is how he himself narrates his own story. Albeit all hardships he continued his voyage of oriental learning. Nothing could deter him from that firm determination.

During his stay in Paris he came across Burnouf. Max Müller joined this Orientalist who had his selected audience like Roth and Theoder Goldstücker - the path-breaking Indologists of later time to listen to his discourses. It was Burnouf who initially implanted the idea of editing the *Ṛgveda* in Max's mind. Again at his express direction only Max Müller finally canalized his Sanskritic studies into the highly specialized research project which was to gain recognition and reverence for him in the world of scholarship that editing and publishing of the *Ṛgveda*, the oldest scripture of the Aryans — nay, of the Indo-Europeans. It was really a tryst with destiny. Had Max Müller not published the *Ṛgveda* in the mid fifties of the nineteenth century, it would not have lasted till today to be explored with such an unabated zeal and fervour. He is, thus, rightly designated as the modern Bhagīratha who brought down the heavenly Ganges in the form of *Ṛgveda* and made her sanctifying waters available to the general public.

There are various facets of Max Müller's life worthy to be highlighted. But we would like to focus our attention only on three factors which are of prime importance. Among his highly fruitful researches the following triad did bring him the glory par exellence : 1) Vedic, 2) Philological and 3) Philosophical.

(1) Vedic

While discussing the works of Max Müller concerning Vedic studies it would be our endeavour to mention how a person having no direct contact with Indian soil and bound by a series of obstacles could accomplish such landmarks absolutely single handedly.

While working on the manuscripts of the *Ṛgveda* in Paris he often felt the need of some essential manuscripts which he knew were in the library of the East India Company in London, and therefore, he wished to go over there to consult them. But poverty, his all time problem, did cause some troubles. But who ever can divert a determined mind fixed in a firm resolution? That determination, devotion and dedication finally landed him on the British soil in June, 1846. Who at that time was knowing that the British islands were going to be his permanent place of work? There only he met H.H.Wilson, the savant Indologist of 19th Century, who was the librarian there. Thereafter the real journey started.

Max Müller had begun to copy, collate and edit the manuscripts of the *Ṛgveda* with a view to printing it eventually, but he worked in complete uncertainty because he did not know who might be willing to publish it. One will be astonished to see the patience and perseverance of that scholar. He tried to publish the *Ṛgveda,* but failed again and again. At last a German publisher of Königsberg agreed, but on condition that if sufficient number of copies were subscribed beforehand he would undertake the work. The Prussian and the French Goverments were approached and they agreed to take a large number of sets, but still it fell short. Finally Max Müller approached the East India Company and after a great deal of persuation, insistence and influence they agreed to publish the work fully at their own cost. The printing of the first volume of the *Ṛgveda* began in Oxford in 1847 and Max Müller had to look after the work from London.

Max Müller came to Oxford in 1848 to expedite the work. A long cherished dream materialised when the first volume of the *Ṛgveda* appeared in 1849. Max Müller's love for India and its language Sanskrit can be well understood form the very first page of his edition of the *Ṛgveda* wherein he Sanskritised the names of his motherland Germany, place of work Oxford and his own. The title page written in Sanskrit read :—"*Sāyaṇācāryaviracitamādhavīyavedārthaprakāśanāmakabhāṣyasahitā śarmaṇyadeśotpannenenglaṇḍadeśanivāsinā bhaṭamokṣamullareṇa saṁśodhitā śrīmadbhāratavarṣādhipatinām anumatyā ca ukṣataraṇābhidhānanagare vidyāmandirasaṁsthānamudrāyantrālaye mudritā*".

1853 was a turning point in the life and career of Max Müller when he was selected as the Deputy Taylorian Professor of Modern European Languages in Oxford.

After the publication of the first volume of the *Ṛgveda* he proceeded with the preparation for the second, but after two years of strenuous work he fell ill. Finally he appointed an Assistant to him and that Assistant was none other than Aufrecht, the renowned Indologist of later era. The second volume of the *Ṛgveda* was brought out in 1854. Aufrecht left Oxford in 1855, but Max Müller carried on the work. The third volume appeared in 1856, fourth in 1862, fifth in 1872, and the sixth and final one in 1873. On July 1. 1873 he worte the last line of his text of the *Ṛgveda*. While presiding over the Aryan section of the First International Congress of Orientalists (14th - 21st September, 1874) at London he concluded his speech saying : "When I had written the last line of the *Ṛgveda* and Sāyaṇa's commentary, and put down my pen, I felt as if I had parted with an old, old friend". A journey stretching over a quarter century came to an end with the successful publication of the *Ṛgveda* with the commentary of Sāyaṇācārya. Regarding this edition, Dandekar observes : ".... there is no doubt that the editio priceps of the *Ṛgveda* with Sāyaṇa's commentary, published by Max Müller between 1849 and 1873, marks the beginning of a new epoch in the history of Vedic philology".

In 1877 he also published another edition of the *Ṛgveda* text alongwith *Padapāṭha* which was not containing the commentary of Sāyaṇa. With the constant request from friends and admirers all over the globe he undertook a fresh project of editing and publishing the *Ṛgveda* in the light of the new discoveries and researches. That edition was published in 1890 and was patronised by the king of Vijayanagara, India. His zeal and stamina were so much that even in the evening of his life he could undertake and complete such a new project, as the edition of the *Ṛgveda* which was no way less laborious.

Not only this, when he was about to complete his first volume of the *Ṛgveda*, he had written a long explanatory essay on Vedic literature, but due to various occupations and obstacles he could not publish it at that time. Finally it was brought in 1859 with the caption : *A History of Ancient Sanskrit Literature*.

Max Müller beame a Fellow of All Souls College in 1859 and married on 3rd August, 1859.

Even though Max Müller's contribution to Indology was unique, unparalleled and unequalled, still he failed to get the Boden Professorship at Oxford in December, 1860. Sir Monier Williams (who later became famous for his Sanskrit-English Dictionary) was selected for that post. Contemporary records say that the election, which was held on 7th of December, 1860, being in the hands of Convocation, came to turn on the political and religious opinions of the candidates than on their merits, ability and achievements as Sanskrit scholars. It is needless to dilate upon here the sectarian religious motif of M.Williams while compiling his Sanskrit-English Dictionary (see the Introduction to that book). And it is also known how broad and candid Max Müller was in his religious considerations. Monier Williams got 833 votes and Max Müller secured only 610 in his favour. But as good luck it would be that loss was compensated with the Professorship of Comparative Philology at Oxford in 1868. But it is observed sometime that the bitter disappointment that Max Müller got in 1860 when he lost the Boden Professorship was so strong that he could not get out of that. That perhaps in turn resulted in his not being able to focus his unquestionable energy and industriousness on researches in Sanskrit. He chose to divert his energy towards other fields such as Philology. Had that unfortunate incident not happened, the world could have certainly seen some more marvellous works of permanent value coming out of Max's pen. There is hardly anything hyperbolical in this analysis and assessment.

Philological

As we have told earlier both frustration and prevailing condition compelled Max Müller to divert his energy from Sanskrit to comparative philology. There should not be even the slightest doubt about his sincerity and abiding interest in that branch also. He had also a passionate love for that branch of knowledge. His fascination was so deep towards that branch that he once declared : "If I were asked what I consider the most imortant discovery which has been made during the nineteenth century with respect to the ancient history of mankind, I should say it was the simple etymological equation : Sanskrit Dyaus Pitar =Greek Zeus Pater = Latin Jupiter = Old Nurse Tyr."

Max Müller's contribution to the Science of language is varied and at the same time rudimentary indeed. In 1861 he made a formal appearance as a comparative philologist by delivering a lecture at the Royal Institute of Great Britain. That was followed by another series in 1863. These lectures were later on published under the caption *Lectures on the Science of Languages* which underwent so many editions (the 14th editioin was published in as early as 1886).

In his monograph *The Science of Thought* he made a path breaking contribution to the theory on the genesis of language. As opposed to the previous theory of evolution he expounded a theory what may be called as "inseparability of thought and language".

Philosophical

Max Müller's academic exercises on philosophy,both orient and occident, are of immense importance. His edition of the Upaniṣads, *The six systems of Indian Philosophy. Theosophy of Psychological Religion* and many other publications say of his interest and exercises in this field.

Apart from all this, his intense enthusiasm and involvement are also found in the fields of comparative mythology and religion, the branches which stand as landmarks in the life and achievements of Max Müller. His *Science of Religion* (1870), *Religions of the World* (1873), *Hibbert Lectures on the Origin and Growth of Religions as illustrated by the Religions of India* (1891)etc. stand witness to his erudition in that branch.

Another major editing work which he undertook was the series *The Sacred Book of the East* (SBE). It ran upto fortynine volumes, and was accomplished with the active cooperation and coordination of a number of specialists and fellow workers.

No monograph would be justifiably able to evaluate the contribution of Max Müller because of its vastness and variedness.

In summer 1899 he fell seriously ill. That went on aggravating and finally he had to bid a farewell to this mortal world on 28th October, 1900. A resplendent light passed away with the end of the Century. Max Müller left this world after laying a very very strong foundation for future oriental research, A tired *ṛṣi* got *nirvāṇa.*

In the school days due to poverty a tiny Max Müller was often forced to walk forty miles to meet his mother. In the early youth he didnot have a piece of blanket to cover his body; a piece to bread to satiate his hanger. Perhaps all these challenges made him so bold and brave to face the future impendiments. He got laurels and letters. But alas! the man who liberated the Vedas never visited the land where it were once composed.

His love and admiration for the *Vedas* are crystal clear from his own statement : "After the latest researches into the history and chronology of the books of the Old Testament, we may now safely call the *Ṛgveda* the oldest book, not only of the Aryan Humanity, but of the whole world, and we may hope that -

yāvat sthāsyanti girayaḥ
saritaś ca mahītale /
tāvad Ṛgvedamahimā
lokeṣu pracariṣyati //

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As long as the mountains
And river remain on,
The Earth, so long will
the Glory of *Ṛgveda* endure.

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(Preface to his second edition of the *Ṛgveda*)

Let us conclude this paper with the version of Max Müller who had the choicest vocabulary in understanding and evaluating the true spirit of India.

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of Life, and has found solutions of some of them which well deserves the attention even of those who have studied Plato and Kant-I shall point to India".

(*India - What can it teach us*?)

Oriental tradition esteems Vyāsa, the matsyāvatāra, as the first compiler of the *Veda* which were lying scattered here and there for which he is called so (*vedān vivyāsa yasmāt sa vedavyāsa iti smṛtaḥ*). Similarly, after a gap of millennia, when the Vedas were again meeting another tryst with destiny, being in a period of transition, Max Müller restored them from a complete bewilderness, gave them a new form and induced a new spirit into them to revitalise. Thus rightly he is designated as the Modern Matsyāvatāra Vedavyāsa.

A Complete list of Max Müller's works

(1) *Hitopadeśa*, (translation in German), 1844.
(2) *Meghadūta* (versified translation in German), 1847.
(3) *Relation of Bengali to the Oboriginal Languages of India*, 1847.

(4) *Ṛgveda and Sāyaṇa's commentary*, 1849-73.
(5) *Essay on the Turanian Languages*, 1853.
(6) *Essay on Indian Logic*, 1853.
(7) *Essay on Comparative Philology,* 1856.
(8) *Deutsche Liebe* (17th edition, 1901)
(9) *Buddhist Pilgrims*, 1857
(10) *German Classics,* 1858
(11) *Ancient Sanskrit Literature*, 1859
(12) *Lectures on the Science of Languages*, Vol. I, 1861.
(13) *Ancient Hindu Astronomy,* 1862.
(14) *Lectures on the Science of Languages*, Vol. II, 1864.
(15) *Hitopadeśa,* Text & notes etc. 1866
(16) *Sanskrit Grammar,* 1866
(17) *Chips from a German workshop,* Four Vols., 1867-75
(18) *Stratification of Languages,* 1868
(19) *Ṛgveda translation,* Vol. I, 1859.
(20) *Ṛgveda prātiśākhya,* 1869.
(21) *Dhammapada* (trans.) 1870
(22) *Ṛgveda in Saṁhitā & Pada texts*, 1873.
(23) *Darwin Theory of Language*, 1873.
(24) Introductioin to the Science of Religion, 1873.
(25) *On spelling*, 1876.
(26) *Hibbert Lectures*, 1878.
(27) *Upaniṣads* (translation), 1879.
(28) *Selected Essays; Kant's Critique* (translation), 1881.
(29) *India - What can it teach us ?*, 1882.

(30) *Bibliographical Essays.*

(31) *Science of Thought*, 1857.

(32) *Gifford Lectures*, Four Vols, 1882-92.

(33) *Science of Languages*, 1889.

(34) *Āpastambasūtra* (translation), 1893.

(35) *Lectures on Vedānta Philosophy*, 1894.

(36) *New Edition of Chips*, Four Vols., 1894.

(37) *Science of Mythology*, Two Vols, 1897.

(38) *Six Systems of Indian Philosophy*, 1898.

(39) *Transition of War*, 1900.

(40) *Posthumous Autobiography and Last Essays*, Two Vols.

(41) General Editor of 49 Vols. of the SBE series.

Reference Books and Articles

(1) Most of the books listed above.

(2) Chaudhuri, Nirad C. : *Scholar Extraordinary*, Oxford University Press, New York, 1974.

(3) Dandekar, R.N. "Friedrich Max Müller", CASS Studied, No.2 University of Poona, Pune, 1974, pp.185-187.

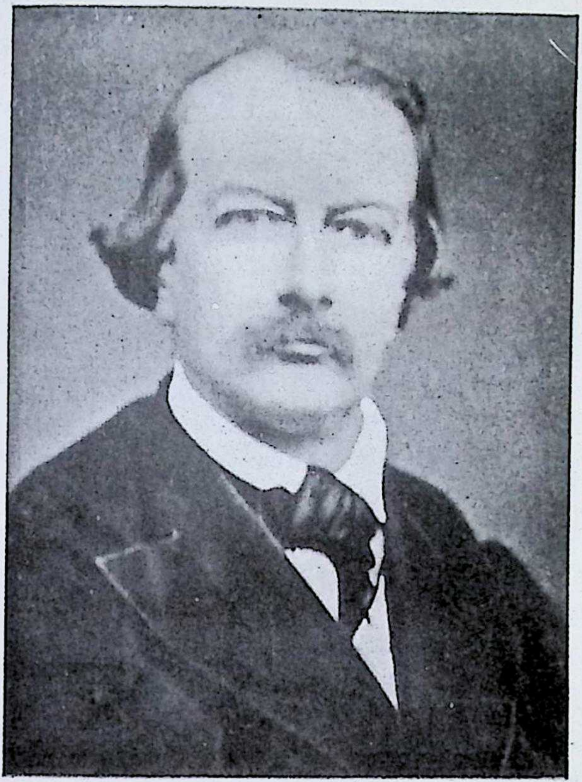
(4) —"Max Müller : Comparative Religion and Mythology", CASS Studies, No. 2, 1974, pp. 179-184.

(5) —"Max Müller, : A Tribute", CASS Studies, No. 3, 1976, pp. 161-169.

DR. ALBRECHT WEBER

Indian civilization has its roots in an ancient heritage, in that pattern of culture which is sometimes called archaic or semi-primitive, sometimes also pre or non-modern. This culture, or structure of the human mind, is, in the main, characterised by presenting in some essential features, striking contrasts to our modern 'Mentalite'— observes J. Gonda on Indian Civilization. That structure of the human mind in ancient India which does have some essential and striking contrasts to our modern mentality, opproach and livelihood has been kept intact in our rich Vedic literature, particularly in the liturgical *saṁhitās*, and to be absolutely specific, in the *Yajurveda*. There is hardly any gainsaying that the then human mind and mood were intimately related with a very intricate system of sacrificial performances. It won't be an exaggeration if we say that the whole society was revolving around it. The intimate relationship extising between the Vedic people and their ritual performances constitutes a very prominent aspect of the then civilization. All this have been preserved in the *Yajurveda* quite faithfully. Thus from this the importance of the *Yajurveda* is well understood. Hence we intend to dilate upon in this article on the scholar who, for the first time, brought out the edition of the *Yajurveda*.

Yajurveda was first brought out by a German scholar, Albrecht Weber in 1852.



ALBRECHT WEBER, Berlin.
(1825 – 1901.)

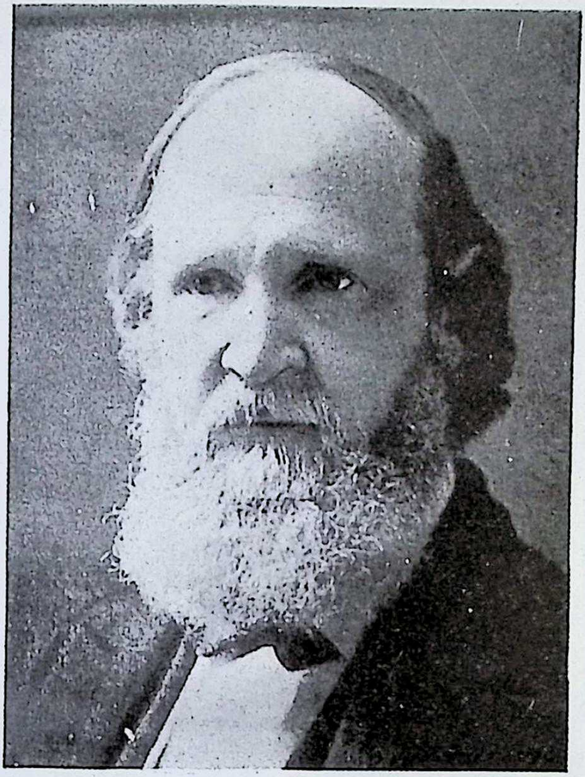
This most dynamic German Sanskritist was born in 1825. When Weber was only twenty years old he presented a thesis entitled *Yajurvedac specimen cum Commentario* to the Breslau University which was accepted for the award for their Ph.D. degree in the same year, 1845.

Weber's urge to work and depth of scholarship can be understood from the following few sentences. For the publication of the *Vājasaneyī Saṁhitā* (in both *Kāṇva* and *Mādhyandina* recensions with the commentary of Mahidhara) he had to explore almost all the rich collections of manuscripts kept in different libraries far and wide the country and globe. Prominent among them are the library of the East India House, Bodelein Library, Library in Paris and the personal collections of both H.H.Wilson and Prof. Mill. The Royal Academy of Sciences, Berlin will be ever remembered by the world for its generous, benevolent and timely assistance to Weber to pursue his work uninterruptedly. Weber's hard work and strenuous research extending over seven years materialised when he published the first edition of the *Vājasaneyī Saṁhitā* in 1852. The worth of the work of this scholar can be imagined form the fact that an edition which was published by Weber in 1852, when he was only 27 years of age, still remains as a standard edition. Thanks to the generous patronage of the East India company which brought out the edition with equal zeal and sincerity, fervour and faithfulness. By bringing out this monumental work, Weber was one in the line of German savants who, during the second half of the nineteenth century, published in Europe most of the editions of all the four Vedas. Weber joined the illustrious group of scholars like Benfey, Max Müller, Rudolf Roth and W.D. Whitney with the publication of this edition of the *Yajur̂veda.*

Weber did not content himself with the publication of the *Vājasaneyī Saṁhitā*. He continued his work of editing another major and till then unpublished work the *Śatapatha Brāhmaṇa*. The *Śatapatha Brāhmaṇa* in its Mādhyandina recension along with the extracts from the commentaries of Sāyaṇa, Harisvāmin and Dvivedagaṅgā was published by him in 1855. And in 1859 the relevant *Śrautasūtra* of Kātyāyana with extracts from the commentaries of Karka and Yājñikadeva was brought out by him giving a full shape to his monumental work on *Yajurveda.*

His edition ofthe *Taittirīya Saṁhitā* (in Roman script) was published in 1871-72. That appeared in the issues of the *Indische Studien*, Vols. 11-12, published from Leipzig. Besides all these path breaking works he had to his credit the editorship of the Indische Studien stretching over 36 years i.e. frrm 1860-1896. Most of the works of Weber on Indian Sciences, *Chandasūtra* of Piṅgala and other papers on Vedic metres were published in this journal.

The mortal life of this great savant of Vedic literature came to an end in the year 1901. A new century descended on this earth and a pioneer left for another unknown world for ever.



WILLIAM DWIGHT WHITNEY, New Haven.
(9. 2. 1827 –7. 6. 1894)

W.D. WHITNEY

William Dwight Whitney was born at Northampton, Massachussets, U.S.A., on February 9, 1827. His father's name was Josiah Dwight Whitney and mother's name was Sarah (Williston) Whitney. Josiah Whitney(1786-1869) was a business man in Northampton, and later manager, first as cashier and then as President, of the Northampton Bank.

W.D. Whitney had his early education in the free public schools of his native town. He entered the Sophomore class of Williams College in 1842, and graduated in 1845 with highest honours. He then spent three full years in a bank service, under his father.

Early in 1848 he took up the study of Sanskrit. In the spring of 1849 he left the bank; spent the summer as assistant in the Geological Survey of the Lake Superior region, and in the autumn he went for a year to New Haven, to continue his Sanskrit studies under Prof. Edward E. Salisbury and to prepare for a visit to Germany, already planned. On 22nd May, 1850, he was elected a corporate member of the American Oriental Society. He sailed for Bremen of Sept. 20, 1850. The next three winters were spent in Berlin. During this time he had the unique privilege to study under Albrecht Weber and Prof. Rudolf Roth. In this connection it won't be totally out of context to mention Weber's remarks regarding the intellectual strength and ability of Whitney. In a letter to Prof. Salisbury dated 29.3.1851 he wrote: "I already had the pleasure of instructing two of your countrymen in Sanskrit, Mr. Wales and Mr. Whitney. Mr. Whitney certainly entitles us to great hopes, as he combines earnestness and diligence with a sound and critical judgement".

During the first summer with Roth, the edition of the *Atharvaveda* was planned. In October, 1851, Whitney began copying the Berlin Mss. of the text, and finished the work in March, 1852. Leaving Berlin in March 1953, he toured Paris, Oxford and London for collating Sanskrit Mss. and then returned to America; arriving in Boston on August 5, 1953.

Before leaving Germany, he received an invitation from Yale College to join as a Professor of Sanskrit, but he joined there in August, 1848. He alongwith Roth brought out the editons of the Atharvaveda in 1855 and 1856. Whitney's marriage took place on 27th August, 1856. He was appointed Professor of Comparative Philology at Yale University in 1860. In 1870 he received the first Bopp prize for the most important contribution to Sanskrit philology during the last three years.

In the summer of 1875 Whitney visited England and Germany mainly for collecting further material for the *Atharvaveda*. In 1875 he went to Europe with his family to write out his Sanskrit Grammar and carry it out through the prees.

Whithey's contribution to Sanskrit literature in general and Vedic studies in particular is most outstanding. He published the edition of the *Atharvaveda* when he was less than thirty years old. His two volumes of the translation of the *Atharvaveda* alongwith a critical commentary were published posthumously. They were edited by his friend Lanman. The text and the translation of Atharvaveda, published by Whitney about 135 years before, still remains the standard edition and translation.

Of Whitney's scientific writings, the most importants are noted below. It may be divided into several groups.

(A) Vedic

- (i) The edition of the *Atharvaveda*, 1855-56.
- (ii) Two volumes of the translation of *Atharvaveda* (published posthumously).
- (iii) The *Atharvaveda-prātiśākhya*, 1862.
- (iv) The *Taittirīya-prātiśākhya*, 1871.
- (v) The index Verborum, 1881.
- (vi) *The Alphabetisches Verzeichniss der versanfange der Atharva Veda Saṁhitā*, 1857.

(B) Philological

- (i) *The Sanskrit Grammar*,1879.
- (ii) *German Grammar.*
- (iii) *German Reader and Dictionary*, 1870.
- (iv) *Essentials of English grammar.*
- (v) *French Grammar.*
- (vi) *Editor of the Century Dictionary* (1889-91).

(C) Astronomy

- (i) Edition of the *Sūrya-Siddhānta* (translated)

(D) 360 Nos. of research papers (excluding minor ones)

Whitney was adorned with several honorary degrees.

Prominent among them are Honorary Doctor of Philosophy from Yale University (1861), Doctor of Law from Williams College (1868), from College of Williams and Mary, Virginia (1869), from St. Andrews University, Scotland (1874), from Harvard University (1876), from Edinburg University (1889). He was also member and fellow of several internationally reputed institutions.

Whitney breathed his last last on Thursday, June 7, 1894, when he was aged about sixty seven years and nearly four months, at New Haven, Connecticut.

REV. J. STEVENSON

The Europeans, who came into contact with India, directly or indirectly in the 18th and the 19th century, can be broadly classified into three main categories : the exploiters, the coverters, and the humanist universalists. The distinguished western scholar whom we are going to introduce here clearly belonged to the last category. While the first category of Britishers looted India's material wealth, the last category of Britishers, particulatly the Indologists among them, enriched India with varied wisdom. It is decidedly a fact that they explored our heritage, rich treasure of Sanskrit literature, liberated them from the clutches of the orthodox and dogmatic Brahmins, studied them with zeal and enthusiasm, passionately projected them before the globe and finally made the world know about the real treasure of Indian soil.

In the Vedic traditioin, Sāmans are nothing but the songs of Ṛgvedic mantras in a melodious way. The highly developed and stylistic way of presentation of the *Sāman* chants show that perhaps this branch of art has not been studied so deeply and with such zeal and fervour in other countries as it has been done in the Indian soil. Lord Kṛṣṇa openly praises the *Sāmaveda*. In the *Bhagavadgītā* (10.12) Kṛṣṇa identifies himself with *Sāmaveda* in the verse "वेदानां सामवेदोऽस्मि". "The Mahābhārata (*Anuśāsana-*

parva : 14.317) extols the *Sāmaveda* with a high order and says : सामवेदश्च वेदानां यजुषां शतरुद्रीयं. Thus the supremacy of *Sāmaveda* is well-known.

The first edition of *Sāmaveda* was brought out by an English, rather British Indologist, Reverend J. Stevenson, in 1843, around 158 years before today. Even when F.Max Müller was yet to publish his monumental edition of the *Ṛgveda*, Stevenson published the *Sāmaveda* nearly six years before the publication of *Ṛgveda*. Stevenson's works on Indology may not be so abundant in number, but the ones published by him are in no way second to any other good publication. Eventhough his edition of the *Sāmaveda* suffers from some lacunae e.g. absence of accent marks etc. still one must understand the practical difficulties one scholar must be facing 158 years ago to bring out an edition of a Vedic text, that too in *devanāgarī* script having numerous technicalities involved therein. Without any reservation it could be said that it is really an achievement for a scholar in 1843.

Although according to the arthodox Indian tradition *Sāmaveda* occupies a third position in order, Stevenson has all praise for it when he declares it as occupying the first position : "In intorducing .... The Veda, which is second in order, though first in excellence according to the *Bhagavadgītā*, to the notice of the English public...."thus he proclaimed. This edition was prepared by Stevenson when he was at Bombay and in his absence, the book was seen by Prof. H.H. Wilson, the then Boden Professor of Sanskrit, at Oxford, a veteran Indologist in himself, through the press.

An edition with a bare text serves a little purpose, and unless and until it is appended with a translation it serves no real purpose; and for that Stenvenson is worthy of our admiration and gratitude. His translation of the *Sāmaveda* preceded the publication of the text. In 1842, a year before he published the text of the Sāmaveda, his complete translation of *Sāmaveda* in English was brought out. Besides those two, one of his very illuminating works is on "the ante-Brāhmanical Religion of the Hindus".

Therefore, it is no hyperbolic to say that Stevenson laid a very strong edifice of Sāmavedic studies which, later on, was developed by Benfey to a considerable extent.

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JULIUS EGGELING

Julius Eggeling was born on 12th July 1842 in Hecklingen. Anhalt, where his father owned an estate. He studied Indology in Breslau and Berlin and went to London in 1867 in order to work on Indian manuscripts. There he became an assistant of Max Muller and worked for him from 1867-69. He became the Secretary and Librarian of the Royal Asiatic Society from 1869-75. From 1872-75 he was a Professor at the University College, London. From 1875 onwards he held the professorship of Sanskrit and Comparative Philology at Edinburg.

Eggeling started his research career by preparing an index to Max Muller's edition of the *Prātiśākhya* in 1869. He also checked the Index Verborum of the padapāṭha of the *Ṛgveda*, edited by Max Muller. His principal research undertaking was his translation of the Śatapatha Brāhmaṇa into English. It was started in the 80's and was completed after twenty years. Max Muller prompted him to translate the whole *Śatapatha Brāhmaṇa* into English. This was published in five volumes and was included under the series *The sacred Books of the East*. This unique translation has still remained the best even after a century after its publication. It could be told without any hesitation that there can be no better understanding of the most complicated Vedic ritual system than that has been illustrated by Eggeling in his translations. The first volume is having an introduction which is very much informative, exhaustive as well as rudimentary in nature. It discusses the caste system, the priests, the Vedic gods as well as problems of the text. In the subsequent volumes he deals with the Soma and other sacrifices. Apart from a most faithful translation, his notes on various knotty questions are also highly instructive and useful. This translation has been useful to grammarians as well as philologists to a great extent.

Eggeling also edited a short grammar, The Kātantra with the commentary of Durgasiṁha, with notes and indexes in the "*Bibliotheca Indica*" series, Calcutta, during the period from 1874-78. His edition of Vardhamāna's *Gaṇaratnamahodadhi* with the author's commentary (vol. 4 of 'Auctores Sanscritice', London) was published during 1979-80.

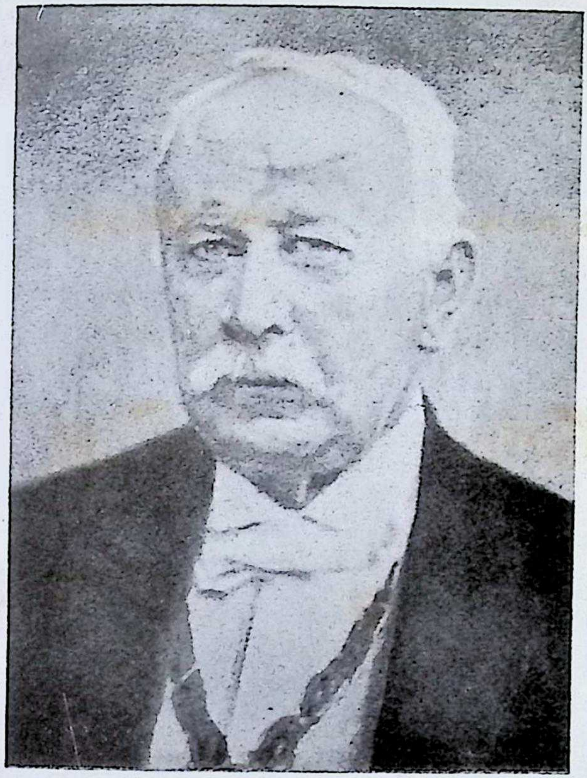
Eggeling's second major work was his *Catalogue of Sanskrit Manuscripts in the India Office Library*. Part I, *the Catalogue of Vedic Works*, appeared in 1887. Part II deals with works on grammar, metrics, music and lexicography; part III dharma; part IV Philosophical and Tantra Literature; Part V Medicine, Astronomy, Mathematics, Architecture and technical sciences, part VI Epic Literature and Part VII Poetic compositions in verse and prose and dramatic Literature. *The Catalogue of Buddhist Sanskrit Manuscripts in the possession of the Royal Asiatic Society* (Hodgson collection) was written by him in collaboration with Prof. E.B.Cowell (London, 1875).

Eggeling died in Witten, Westfalen on 13th March 1918.

ALFRED HILLEBRANDT

Among the Vedists of the West who have done yeoman service to the field of Vedic religion and mythology, Alfred Hillebrandt occupies an exalted position. He has carved out a definite place of his own and has left an independent identity by his original approach and rudimentary thinking in the aforesaid fields.

Alfred Hillebrandt was born on 15th March, 1853 in Grossnaedlitz near Breslau in German. He began his Sanskrit studies under A.F. Stenzler at the University of Breslau. Hereafter he continued his education at the University of Munich, where he became the chief pupil of Martin Haug, the great Avestan scholar, from whom he inherited his deep interest in Vedic ritual and mythology. In 1875 he earned the degree of Dr. Phil. from the University of Munich for his thesis on the Goddess Aditi, and two years after the University of Breslau awarded him the degree of Dr. Habil, for his dissertation on Varuṇa and Mitra. Hillebrandt joined the University of Breslau in 1883 as Associate Professor of Sanskrit and in 1887 he succeeded his teacher Stenzler as full Professor. He was also the Vice-Chancellor of this University twice.



A. W. HILLEBRANDT, Breslau.
(? – ?)

An author of more than two hundred articles, reviews, books dealing with a vast range of subjects like Veda, Avesta, *Śrautasūtra*. Sanskrit drama, Poetry, Grammar, Arthaśāstra, Indian History etc., Hillebrandt had special love for Vedic religion and mythology. His study of the Vedic ritual was very deep - perhaps deeper than any of his predecessor or contemporary scholars in the West.

A noteworthy characteristic of Hillebrandt's methodology was his philological interpretation of the Vedic texts. He tried to interprete the Vedas as much as possible from themselves. However, he was exceedingly wary of accepting the validity of etymology in mythological matter, for, he believed that the sense that is had from such process are so general that it may not give any definite clue regarding the character of a particular god. And he stuck to this method till end, inspite of severe adverse criticisms.

A prominent opinion of Hillebrandt was that *Ṛgveda* contained more of what may be called 'non-Indian elements'. A considerable portion of *Ṛgveda* had its origin outside India. He considered that in this case *Ṛgveda* is more akin to the Avesta than to classical Sanskrit. He also held the view that Vedic gods are the personifications of natural phenomena.

Some of the most important opinions of Hillebrandt concerning Vedic mythology may be noted down here. He interpreted Indra-Vṛtra myth as reflecting the conflict between the Demon of winter (Vṛtra) and the Sun of the spring season (Indra). He further pointed out that the Vedic tribes must have brought myth to India from far away places. The most striking feature of Hillebrandt's exposition of Vedic mythology is his assertion that the moon was the very centre of Vedic religious ideology. He also maintained that in the Veda, Ṡoma was and had always been identical with moon. Thus for this strong opinion of Hillebrandt, he is often referred to as the "Moon Mythologist". He also did not accept the threefold classifition of the Vedic gods into celestial, atmospheric and terrestrial. It was his strong contention that human sacrifice was actually prevalent during the *Saṁhitā* period. He also believed that Anthropology often offered the most essential kind of aid to the understanding of Vedic mythology and ritual. Whatever we have discussed till now, had appeared in his monumental work *Vedische Mythologie* which originally appeared in three volumes, in 1891, 1899 and 1902, and this was published from Breslau. In 1910, Hillebrandt also brought out a shorter version of this book with the title *Vedische Mythologie, Kleine Ausgabe*. Subsequently, he throughly revised the original edition, rewriting some parts quite afresh, and arranged the materials in two volumes, the first of which was published in 1927 and the second posthumously in 1929.

Another important work of Hillebrandt is his edition of the *Sāṅkhāyana Śrautasūtra*, which was published in four volumes (Vol. I-1885-1889, Vol. II : 1889-1891, Vol. III : 1893-1897 and Vol. IV : 1899). The *Ritual Litteratur Vedische fer und Zauber* is another important work of Hillebrandt, which was published from Strassburg, in 1897.

This great Vedist of the West bade farewell to this world in 1930.

A. DE GUBERNATIS

The Italian scholar, Angelo de Gubernatis, was a comparative mythologist. He occupies a distinct place in the firmament of orientological sky for his unique work on the animals of Indo-European mythology. His principal work was first published in 1873 from London under the caption *Zoolica Mythology* and it was written in Italian language. But afterwards it was translated into English under the title *Zoological Mythology.*

In this book, Gubernatis classifies the animals of the Indo-European mythology under three categories. Under the first category he places the animals of the land, under the second, the animals of the mid-region and under the third, the animals of water. He tries to show the relationship between gods and animals in so many ways. He holds the opinion that the comparison of a particular god with a particular animal or the representation of a particular god in the form of a pariticular animal or even a god's vehicle being driven by an animal reflects the power and character of that god and animal.

Gubernatis mainly aims at a naturalistic interpretation of Vedic mythology by connecting the Vedic legends, fables etc. with mutual connections between two different natural phenomena e.g. the thunderbolt and the lightening.

The most fascinating aspect of his study is that Aśvins are the mythical repersentation of the Sun and the

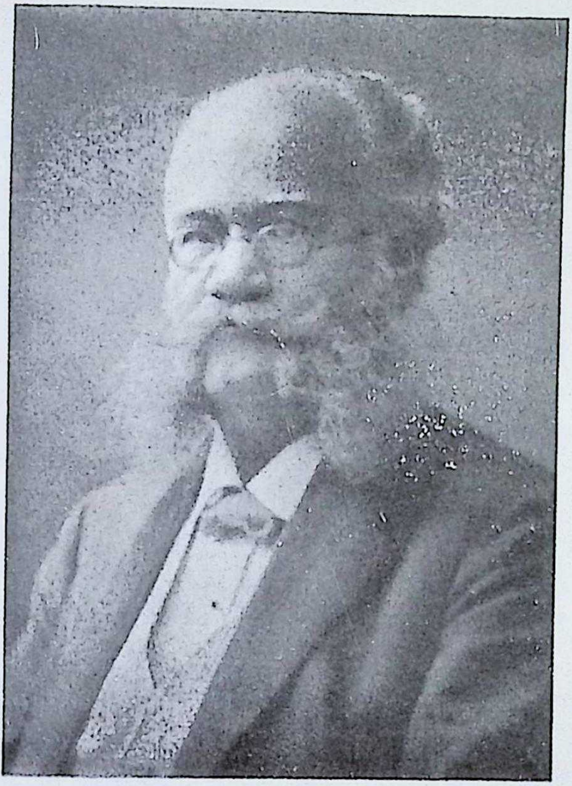
Moon, or morning twilight and evening twilight. What is most-important is his opinion regarding Rāma and Lakṣmaṇa. He opines that they are the epic representatioin of the Vedic Aśvins.

Another work of this scholar entitled *Lotture sopra la Mitologie Vedica* (Firenze, 1874) treats of Vedic gods, beginning with Dyauḥ and ending with Rudra, in a more or less elementary manner. He compares the Vedic myths with various Christian concepts. The folk religion of the Aryans, according to him, is born out of their observation of natural phenomena.

Gubernatis has also written a book on Botanical Mythology (1878-1882), which constitutes a comparative history of the cults of plants. Another interesting book produced by him is a kind of cultural encyclopaedia, in which he refers to Indian gods, heroes, seers etc. very briefly.

It is really interesting to note Gubernatis's opinion regarding the Vedic origin of Indian epics. So far as Rāmāyaṇa is concerned, he is of the opinion that Laṅkā is nothing but a mythical representation of the Vedic cloud or night. Rāma is Viṣṇu or Indra, that is, the Sun, Sītā is Uṣas.

He has also characterised the *Ṛgveda* as the Bible of the Aryans. While summing up the discussion on Gubernatis, it would not be out of context to comment on his works in a sentence or two. The etymological considerations on which he relies so heavily to substantiate his points, are not so sound in logic and often far-fetched. This, however, does not undermine the rudimentary nature of his contribution. Thus Gubernatis certainly leaves very fruitful and innovative research works behind him. It can be said without any hesitation that he indeed ushered in a new era in Vedic studies by his original approach and innovative areas of research.



LEOPOLD von SCHROEDER, Vienna.

(? – ?)

LEOPOLD VON SCHROEDER

The German Indologist, Leopold Von Schroeder, was a rare blend of scholarship. As a prolific writer in a number of branches of Indology, a dramatist, novelist and poet, a keen researcher of Greek and Estonian literature and folkore, Schroeder exhibited a very high quality of Germanic scholarship. This gifted Indologist was born on 18th December, 1851 in Dorpat, Estonia, then a part of Russian Empire as the son of a school teacher and inspector. Right from his school days, he displayed his interest in literature by composing poem, taking interest in Germanic and Estonian folklores.

In 1870, at an age of 19, Schroeder took up his study of Comparative Linguistics at Dorpat University. After getting a scholarship, he continued his study in Leipzig, Jena and Tubingen. In 1877 he returned to Dorpat and submitted his thesis, *Akzentgesetze der Nominalkomposita in Homer and in Veda* (Laws of accent in compond nouns in Homer and the Veda). He was appointed as a Lecturer in Dorpat and also worked as a private tutor.

After the Russian government's instruction to teach in Russian Languages, he shifted to Innsbruck, Austria, as a Professor in 1895. In 1899 he was appointed full Professor in Vienna and was there till the end of his life.

A Literateur by birth, he not only composed poetry, he also wrote dramas, novels and short stories. Being influenced by his Indological studies, particulary the Budduist ideas, he wrote a drama entitled *King Sundara Shahajahan and his sons* is one of his dramas based on historical episodes.

It was R. Von Roth who really advised him to wrote on the *Maitrāyaṇī Saṁhitā*. The edition of the full text appeared in four vloumes during 1881-1886. This was the first edition of the *Maitrāyaṇī Saṁhitā* with an exhaustive introduction and notes in German. This was followed by another text edition, *Kāṭhakam, die saṁhitā der kaṭha śākhā*, which was published in three volumes during 1900-1910. His book *Mysterium und Mimus in Ṛgveda* appeared in 1908. Schroeder held the opinion that in the Ṛgvedic *Sambādasūktas* lies the origin of Sanskrit drama. His book *Arische Religion* (Aryan Religion) was brought out in two volumes in 1914 and 1916.

He was of the opinion that the worship of nature, belief in an immortal soul and belief in a benevolent creator are the three roots of religion. He also believed that the Greek god Apollo and the Vedic Agni owe their origin to a common god of prehistoric age. He found out that Estonian marriage customs were similar to ancient Indian ones.

In 1884. he brought out a book on Pythagoras and Indians, examining whether the ideas of Pythagoras were borrowed from India. His lecture on Indian literature and cultural history was published in 1887 under the title *Indiens Literature und Kultur in historischer Entwicklung, Ein Zyklus von 50 Vorlesungen* (Literature and culture of India in their historical development; 50 Lectures, being a hand book of the Literaty history of India). The translation of *Dhammapada* (1892) and the *Bhagavadgītā* (1912) into German are two more works form his erudite pen. He took special care to maintain the spirit and high philosophical tone of the *Gītā* in his translation.

Schroeder passed away on 8th February, 1920 at Vienna.

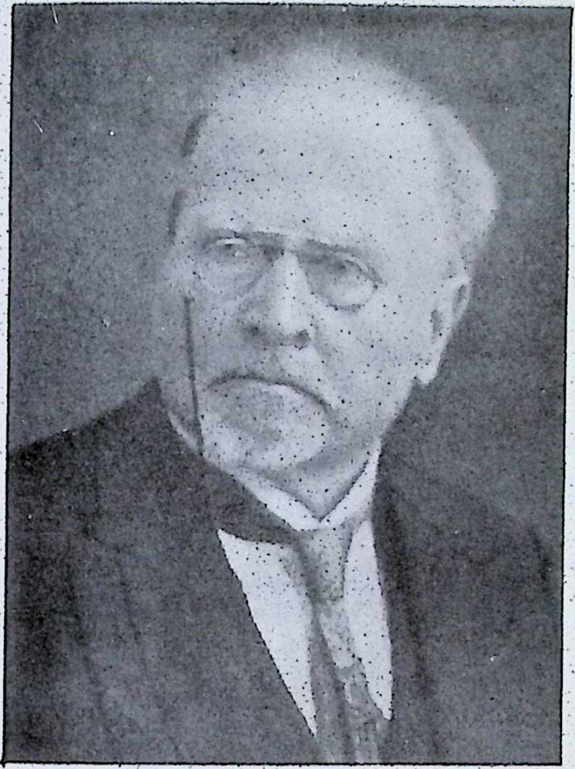
KARL GELDNER

Geldner was a scholar equally versatile both in Vedic and Avestan studies, and he made a name for himself by his masterly translations of the holy scriptures of the Aryans and Parsees.

Karl Friedrich Geldner was born on 17.12.1852 at Saalfeld, Thuringia, After completing his school education, he went to Leipzig University, where he studied Avesta and Sanskrit with H. Brockhaus and E. Windisch. After one year he moved to Tubingen, where his teacher Rudolph Roth had a decisive influence on his further career. In 1887 Geldner became Professor in Halle; in 1890 he accepted the chair of Indology in Berlin. In 1907 he migrated to Marburg, where he continued lecturing even after his retirement form the University.

As we have told earlier, Geldner was equally good in *Avesta* as well as in *Veda*. Thus it is quite natural that his first publication was on *Avesta*. In 1877 he published the book: *Ueber die Metrik des Juengeren Avesta* (on the metrics of the younger *Avesta*). In the field of Vedic studies he wrote a translation of Vedic hymns together with A. Kaegi which was entitled as *Siebenzig Leider des Ṛgveda* (Seventy hymns of the *Ṛgveda*). This translation in elegant German verse was well appreciated at that time.

In 1878 Geldner wrote a thesis in order to qualify



KARL F. GELDNER, Berlin.
(17. 12. 1852 – 1929)

to become a Professor at Tubingen. He undertook to re-edit Westergaard's *Avesta* which was out of print. Geldner had assumed that a few years would suffice to accomplish this task. However, the availability of numerous manscripts delayed the work. The first folio volume appeared in 1886 and the third in 1895. This edition of the *Avesta* is his most significant contribution to Avestan studies. Apart from this, he also translated several Avestan texts. These books are really masterpieces on account of their excellent language, deep thought, sentiments and insight.

In Halle, Geldner became a friend and colleague of R. Pischel, and he turned from the *Avesta* to the *Ṛgveda*. In 1889 Geldner and Pischel jointly published the *Vedische Studies* (first volume) from Stuttgart. This was followed by another three volumes (in 1892 and 1901). The essential feature of these works of Pischel and Geldner was that an emphatically Indian orientation was given to Vedic research. Both the scholars started with the firm belief that *Ṛgveda* was an Indian, and exclusively an Indian, literature, Therefore, in order to understand *Ṛgveda* adequately, one had to understand Indian mind thoroughly. They were of the view that later Vedic literature is of more help in understanding the Veda than linguistic analysis to which they considered as a "dangerous guide". They sharply reacted to Roth's way of Vedic interpretation who advocated the slogan "Away from Sāyaṇa" They were also against the method adopted by comparative linguists and mythologists.

As in Vedic exegesis so in Vedic mythology the main emphasis of Geldner was the specifically Indian current of thought. He vehemently opposed the expanding of the Vedic mythological concepts on the light of Indo-

European concepts. He relied more on classical Hindu mythology and even folklore for a better and reliable picture of Vedic mythology. Oldenberg sharply criticised such a view of Geldner as the latter's view was directly against the view of the former.

Two volumes of *Der Ṛgveda in Ausral* (Selections from the *Ṛgveda*) appeared in 1907 and 1909. Geldner contributed two articles to Bertholet's *Reader in the History of Religions*, the first one entitled *Zoroaster's Religion*, and the second, *Vedismus und Brahmanismus*. Both are anthologies of the *Avesta* and the *Ṛgveda* in excellent translations. During and after the first world war, Geldner devoted all his attention to a translation of the whole of the *Ṛgveda*. The first volume appeared in 1923 in Gottingen in *Quellen Zur Religionsgeschichte* (Sources for the History of Religions); the complete translation appeared in three volumes in the Harvard Oriental Series, (vols. 33, 34 and 35) in 1951.

Geldner died in Marburg on 5.2.1929.

HERMANN OLDENBERG, Keil.
(1854 — 1920)

HERMANN OLDENBERG

Oldenberg, one of Germany's greatest Indologists, was interested in the history of religions, particulary Vedic religion and mythological studies and research. He was born in Hamburg on 31.10.1854. His father was a clergyman (Pādri). Oldenberg studied classical and Indian philology in Gottingen and Berlin. He obtained his Doctorate in Berlin for a thesis written in Latin on the Arval Boothers, a Latin priesthood whose main duty was to perform sacrifices for the fertility of the fields.

In 1878 Oldenberg qualified to become a University Professor ; from 1898-1909 he was Professor in Keil and in the last years of his life in Gottingen. In the winter of 1912-13 he visited India, and was happy to have a practical knowledge of the country in which he had taken an interest throughout life.

In the field of Vedic studies, Oldenberg's first publication was *Hymnen des Rigveda, Metrische und textgeschichtliche prolegomena* (Hymns of the *Ṛgveda*. Prolegomena on metres and textual history) from Berlin in 1888. Oldernberg's *Dic Religion des Veda* (Vedic Religion : Berlin, 1894; second edition, 1897 and third edition, 1923) is an outstanding work. He not only used linguistic methods, but also made use of ethnology and folklore in order to interpret the religious ideas of the Vedic period. This book falls into two main parts : Vedic mythology and Vedic cult. In this work, Oldenberg fully realises the importance of the Vedic ritual for the proper understanding of the Vedic religion as a whole. Regarding the Vedic deities he opines that they are originally the active natural phenomena and then they have been the deified representations of those forces. He lays some importance on comparative mythology in order to ascertain the exact nature of individual Vedic gods in their Indo-European forms.

One of Oldenberg's major theories relates the Vedic Trinity : Varuṇa, Mitra and Ādityas with the Avestan Ahura Mazda, Mithra and Amerha Spentas. He rejects the identification of Varuṇa with Greek god Ouranos. Another theory tries to see the existence of abstract divinities in the *Ṛgveda*. For example, deities who are purely allegorical personification of abstract ideas viz. Śraddhā and Manyu, deities in whose case attributes or epithets are transformed into individual names viz. Bṛhaspati, Prajāpati, etc. and deities whose names originate from the particular spheres of their activities, such as, savitṛ (impeller), Viṣṇu (wanderer), Pūṣan (nourisher) or Tvaṣṭṛ (fashioner) are found in the *Ṛgveda*.

Oldenberg's discussion of the Vedic ritual is quite illuminating. In the course of his discussion, he has profusely drawn up anthropological and ethnological materials. He argues that the oldest Vedic ritual system had the knowledge of only seven priests and the Brahman priest was non-existent. He further argues that while the Avesta knew of eight priests, the Zaotar being the chief amongst them, Vedic ritual did not have a chief priest to supervise the whole sacrificial procedure. Thus the Brahman priest is a later addition to Vedic ritual system.

He is of the opinion that the ritual actions of the Vedic and the Avestan priests are to a large extent similar.

Another prominent work from Olderberg's pen is his *Rigveda, textkritische und exegetische Noten*, in two volumes, published in 1908 (*Ṛgveda*, Notes on textual history and exegesis). He also translated *The Gṛhyasūtras of Āpastamba, Śāṅkhāyana, Āśvalāyana, Gobhila, Khārdira etc.; The Rules of Vedic domestic ceremonies* for the "Sacred Book of the East" series in 1886 and 1892, and *Vedic Hymns in 1891. and 1897. Die lehre der Upanischaden und die Anfaenge des Buddhismus* (The Doctrine of the Upanisads and the beginnings of Buddhism) constitutes another significant publication of Oldenberg which was brought out in 1908. *Die Vorwissenchaftliche Wissenchaft, Die Weltanschauung der Brāhmaṇa Texte*, 1905) is another important publication of Oldenberg. He edited the Śāṅkāyana Grihyasūtra in 1876 in the *Indeschen Studien*, Vol. XV, pp. 1-166.

He also wrote a *History of Indian Literature* which appeared in 1903. Another book *Das Mahābhārata, Seine Entstehung, Sein Form* (The *Mahābhārata*, its origin, its contents, and its form, 1922) and *Reden des Buddha, Lehre, Verse, Erzaehlungen* (Sermons of Buddha Doctrine, Verses, Narratives, 1922) are two of his books which were published after his death.

It is noteworthy that Olbenberg was also equally versatile in Buddhim. He edited and translated the *Dipavaṁśa* in 1879 and the *Vinayapiṭaka* (1897-83) in five Volumes, He also edited *The Thera and Theṅgathā* in collaboration with R. Pischel. He has some more books on Buddhistic studies.

Oldenberg died in Gottingen on 18.3.1920.

ARTHUR ANTHONY MACDONELL

Arthur Anthony Macdonell was a distinguished contemporary of Hillebrandt and Oldenberg, the two western pineers of Vedic studies. Macdonell was born on 11th May, 1854. He was educated at Gottingen and then at Corpus Christi College, Oxford. From 1880- 1900 he was Taylorian teacher of German at Oxford, and from 1888-1899 Deputy Professor of Sanskrit. In 1922, he was appointed as Stephanos Tirmalendu Ghosh Lecturer on Comparative Religion at Calcutta.

Macdonell has to his credit a number of publications, both in the forms of books and articles. However, we will deal with the most prominent ones for which he is known as an orignal writer. First of all, his editions of the *Sarvānukramaṇī* and the *Anuvākānukramaṇī* with Saḍguruśiṣya's commentary are definitely two marvellous productions from his erudite pen. This was published in 1886. This was followed by his *History of Sanskrit Literature* in 1890.

The third one which made Macdonell achieve a definite place among the top ranking Vedists of the word is his monumental production. *The Vedic Mythology* which was published in 1897 from Strassburg. This publication had the unique privilege of being publishod under the

ARTHUR ANTHONY MACDONELL, Oxford.
(11. 5. 1854 — 1930)

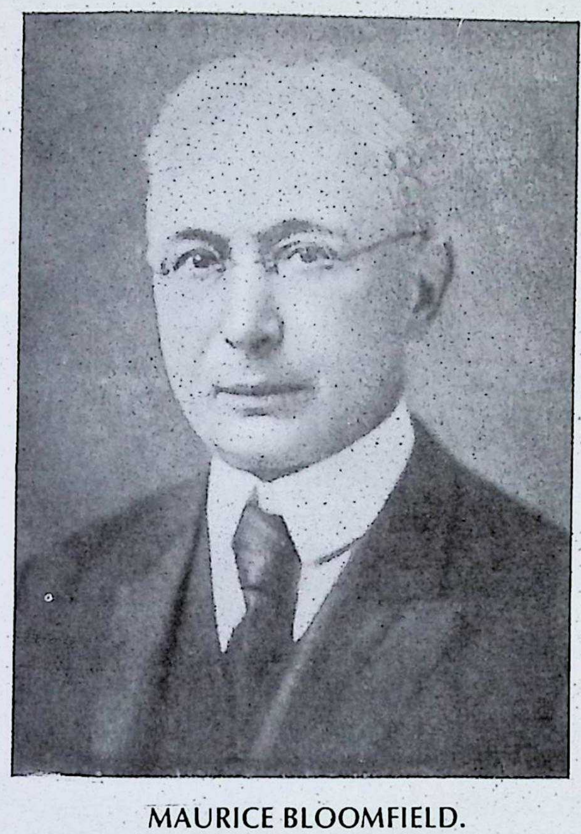
series *Grundriss der indo-arischen philologie und Altertumskunde*. Commenting on the importance of this book, R.N.Dandekar writes : "Macdonell's Vedic Mythology is characterised by a careful and intelligent collection and lucid exposition of all relevant material relating to the subject. In this book, the author has attempted a detailed but discerning statement about Vedic gods and heroes entirely on the basis of original texts. Accordingly, as expected, the book constitutes the most valuable source-book for the study of Vedic Mythology" (Vedic Religion and Mythology, JUPHS, No. 2, 1955, p. 30).

In this book, Macdonell initiates his discussion by stating the general problems connected with Vedic religion and mythology and then outlines the methods to be pursued in tackling those problems. This book mainly deals with the classification of the gods under various categories : celestial, terrestrial, atmospheric, duals and multitudes etc. This is followed by a discussion on the priests, heroes, animals, demons, eschatology etc. Macdonell regards Vedic gods as personifications of natural powers and phenomena. He identified Vedic Varuṇa with Greek Ouranos, on the basis of phonetic and conceptual equation. This book indeed provides a fairly comprehensive and useful catalogue of facts about Vedic mythology.

The critical edition and English translation of the *Bṛhaddevatā* (in two volumes, under Harvard Oriental Series, 1904) is the first attempt of its kind, which still remains the most acceptable standard text. The *Vedic Grammar* (Strasshurg, 1910) and *A Vedic Reader for Students* (Oxford, 1916) are two more valuable publications of Macdonell. The *Vedic Index of Names and Subjects* (in two volumes, 1912) jointly authored by him and Keith is a definite landmark in the field of Vedic study.

His other publications include 1) *A Sanskrit-English Dictionary,* 2) *India's Past,a survey of her literatures, religions, languages and antiquities* (Oxford, 1927), 3) *Hymns from the Ṛgveda,* and 4) *Vedic Hymns* (Translation of selected hymns from the *Ṛgveda* into English).

This gifted scholar passed away in 1930.



MAURICE BLOOMFIELD.
(1855–1928)

MAURICE BLOOMFIELD

Maurice Bloomfield was born on February 23, 1855, at Bielitz, Austria. When he was four years old his family moved to the United States, and his boyhood was spent in Milwaukee and Chicago.

He began his collegiate studies at the old University of Chicago (1871-74), and finished them at Furman University, Greenville, South Carolina (1876-77), where he received the degree of Master of Arts in 1877. During his stay in the south he came under the influence of Crawford H.Toy, who was then teaching at Greenville. The direction of Bloomfield's career was determined by his work under W.D. Whitney at Yale, where he registered as a graduate in the fall on 1877. From there he went as Fellow to the Johns Hopkins University, where Charles R. Lanman was then in charge of instructioin in Sanskrit. Here he received, in June 1879, his Ph. D. degree. Immediately after, he went abroad to study in Germany.

Initially Bloomfield was attracted towards comparative philology. But at the same time no less was his liking for Indological studies, particularly the Vedas. He spent a year at Berlin, studying Indic philology under the inspiring influence of Albrecht Weber,„ Hermann

Oldenberg, and Heinrich Zimmer. For comparative philology, he had the unique fortune of being taught by savants like Johannes Schmidt and Zimmer. Then for another year at Leipzig, he studied Indic and Celtic philology with Ernst Windisch and Karl Brugmann. Sir Aurel Stein and Paul Deussen were his fellow-students.

In 1881, Bloomfield was recalled from Europe by President Gilman to take charge of the work in Sanskrit at Johns Hopkins University, where he was appointed as Professor of Sanskrit and Comparative Philology.

On June 20, 1885, he was married to Rosa Zeisler.

Bloomfield began his scholarly career in 1884. During his second trip to Europe in 1884 he went to Tubingen to work with Rudolf Roth on materials in preparation of his edition of the Kauśika Sūtra. After a lapse of fifteen years he made a third trip, this time also to Tubingen, in 1899, to confer with Richard Garbe, his co-editor of the chromo-photographic reproduction of the *Kashmirian Atharvaveda.* At Copenhagen he laid before the Congress of Orientalists his *Vedic Concordance*, for which he was awarded the Hardy prize by the Royal Academy of Bavaria.

During the winter of 1906-07 he delivered the seventh series of lectures in the course of American Lectures on the history of religions before several educational institutions in this country. These lectures were afterwards printed in his book captioned *The Religion of the Veda* (1908). Bloomfield was a member, then Vice-President and President of the American Oriental Society and member and Fellow of a number of internatioinal bodies.

In 1906 the honorary degree of LL.D. was conferred upon him by Princeton University at its sesquicentennial celebration. Furman University also honoured him with the same degree. He also received in 1916 honorary degree of L.H.D. from the University of Chicago.

Even his very first publication was an edition of a text dealing with Vedic ritual; and from that time he started interpreting the *Veda* from all possible angles. In this field the great monument that he has reared is the *Vedic Concordance* (1910). It is a tool for Vedic investigation which will remain in use as long as Vedic studies are pursued. Bloomfield's study of the *Atharvaveda* began with interpretations of individual Atharvanic hymns; continued with the translation of the *Atharvaveda* hymns for the Sacred Book of the East series (1890) and ended with the chromophotographic reproduction of the Kashmirian *Atharvaveda* (1901). It culminated in his brilliant volume of the *Atharvaveda* for the *Grundriss der Indo-arischen philologie*. His edition of the *Kauśika Sūtra* (1890) also adds to his Atharvanic studies. In this field of study he stands far beyond all rivals; there can be no dispute that he is the greatest Atharvanist of the world.

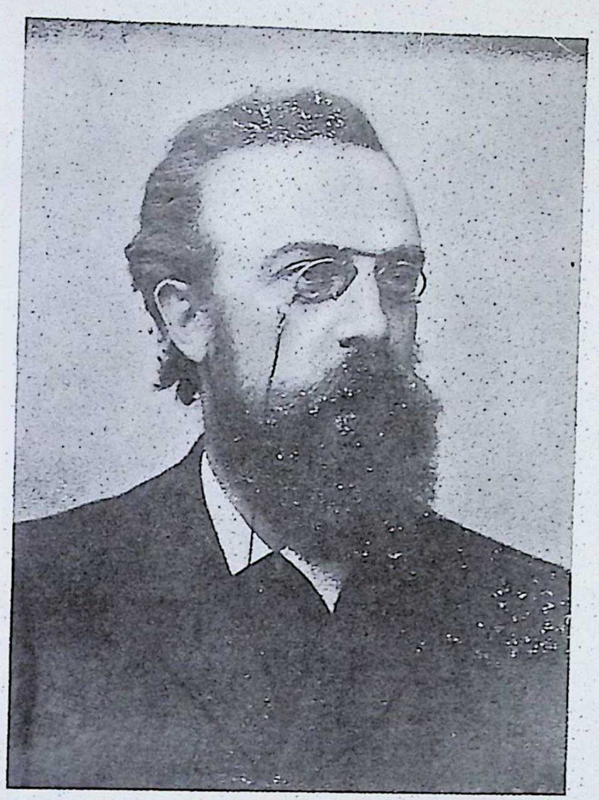
Besides this, his contribution to Indo-European philology is of immense importance. His articles on Atharvanic mantras, reviews on a number of scholarly publications, philological study of a good number of Sanskrit and Greek words amply prove his depth and vast area of study and research. He had to his credit more than two hundred articles covering a large area of Indological studies. His book entitled *Ṛgvedic Repetitions* is perhaps the last dealing with the *Vedas* that came from his most scholarly pen in 1916. Three years later another one book captioned *The life and stories of the Jaina Saviour Pārśvanātha* came from him.

The life of this gifted scholar ended on June 13, 1928 at San Fransisco, Calif, in U.S.A.

RICHARD VON GARBE

Richard karl Garbe (he was ennobled in 1909) was born on 9th March 1857 in Bredow near Stettin. He has the unique privilege of being a student of no less a luminary than H. Grassmann as his teacher of Mathematics, in his school days. It was R.V.Roth, the veteran German Indologist, who aroused his interest in Indology. Actually, he had been to Tubingen to study Mathematics. But destiny was for something else. In 1876 he obtained his Doctorate degree for two works. 1) *Das Accentuations-system des altindischen Nominalkampositums* (The accentuation of ancient Indian nominal compounds) and 2) *Atharvaveda Anukramaṇikā.*

A year after i.e. in 1877 he went to London to study *Śrautasūtra* manuscripts in British libraries. He edited and translated a number of texts, the first one being the *Vaitāna Śrautasūtra* (London and Strassburg, 1878). While working at London, Garbe had collated manuscripts of *Āpastamba Śrautasūtra*, and later on he consulted other manuscripts of this text in India in 1885-86, when he had been to India for one and half years on a scholarship. This was published in three volumes in 1882, 1888 and 1902. The first two volumes were published together with the commentary of Rudradatta on Āpastamba Śrautasūtra. The



RICHARD GARBE, Konigsberg.
(1857 – 1927)

third one contained an Index of the ritual terms found in the text. In the preface to the third volume he discussed the linguistic and grammatical characteristics of the text, its relationship to other ritual treatises as well as the source of this sūtra text and its textual history. He proved that Āpastamba made use of rules of other schools, especially *Maitrāyaṇī Saṁhitā*, and *Mānava Śrautasūtra*.

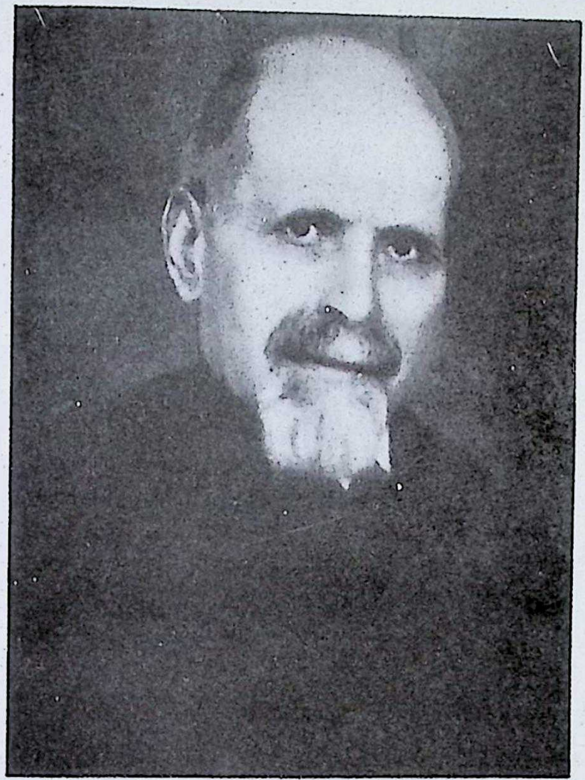
Apart from this monumental work, he had also brought out a fascimile edition of the *Paippalāda* recension of the *Atharvaveda*. This was published in 1901 and Garbe was assisted by M.Bloomfield in this work. Besides Vedic studies, his interest was also in Indian Philisophy, especially *Sāṁkhya* and *Yoga* schools of thought. He published Vācaspati Miśra's *Sāṁkhyatattva-kaumudī* in 1892. During 1888-95 he edited and translated the commentaries of Aniruddha, Vijñānabhikṣu and Mahādeva. He also edited and translated the *Sāṁkhya sūtras*.

In 1894, his book entitled *Die Samkhyaphilosophic* was brought out wherein several aspects of *Sāṁkhya* philosophy viz. its age and origin, influence on other religions etc. were discussed in detail. His translation of the Bhagavadgītā into German in 1905 is another contributioin to Indological research. He tried to reconstruct the original text and showed that out of the 700 verses in the *Gītā*, 70 verses are interpolations.

During the last part of his life, Garbe studied the mutual influence of Indian and Christian religion and he published his results in 1914 in a book entitled *Indien and das Christentum*.

As regard the positions he held in different institutions, it must be mentioned that in 1878, at the age of 21 only, he qualified as University Professor in

Koeningsberg, and in 1880, he was appointed Associate Professor for comparative linguistics. In 1894, he was appointed full Professor in Koeningsberg and a year later be became successor to R.Roth in Tubingen. Shortly after retiring form University service, he died in Tubingen on 22nd September, 1927.



MORIZ WINTERNITZ, Prague.
(1863 — 8.1.1937)

MORIZ WINTERNITZ

Winternitz was an outstanding scholar and he took interest in a number of branches of Indology, viz. folklore, epics, Sanskrit literature, Veda etc. He is best remembered for his *History of Indian Literature*, a work in three volumes, which has remained an indispensable aid for teachers and students alike.

Moriz Winternitz was born on 23.12.1863 in Horn, Lower Austria, in the family of a merchant. In 1880 he was sent to Vienna where he began to study classical philology and philosophy, but, being influenced by George Buchler and E. Hultzsch, he took up the study of Indology. In 1886, Winternitz submitted his thesis, an enlarged version of which was published by the Imperial Academy of Sciences, Vienna in 1892 under the title *Das altindische Hochzeitsritual nach dem Apastambiya Grihyasūtra und cinigen verwandten Werken. Mit Vergleichung der Hochzcitsgebraeuche bei den uebrigen indogermanischen Voelkem* (Ancient Indian marriage ritual according to the *Āpastambīya Gṛhyasūtra* and other related work, together with a comparison of marriage customs among Indo-European People) in German language. In 1887 Winternitz brought out the first critical edition of the *Āpastambīya Gṛhyasūtra*, together with extracts from the commentaries of Haradatta and Sudarśana.

Two years after obtaining his Ph.D., Winternitz went to Oxford where, on Buchler's recommandation, he became assistant to Max Muller. He helped Max Muller in his second revised edition of the *Ṛgveda* with Sāyaṇa's commentary. He held his post till 1892,. but did not leave Oxford till 1898. He worked as a teacher at the Oxford High Schools for Girls, Lecturer of German at the Association for the promotion of Higher Education for women in Oxford, and as a private tutor of German and Sanskrit. For some time he was on the examination board of the Indian Civil Service and in 1895 he became librarian of the Indian Institute, Oxford.

In 1899 he went to Prague, then part of Austria, and was appointed Reader of Indo-Aryan Philology and Ethnology. In 1911 he was appointed full Professor. He retired from the University service in 1934. In 1921 Ravindranath Tagore, whom Winternitz greatly admired, visited Prague, and on his invitation Winternitz spent a year at the Viśvabhāratī, Shantiniketan as a visiting Professor. He travelled extensively and delivered may talks all over India.

While assisting Max Muller in his second edition of the *Ṛgveda*, Winternitz added references to texts published since the first edition was brought out, and he collected manuscripts. On the request of Max Muller, he also prepared the general index to the 49 volumes of the *Sacred Book of the East* series which was published in 1910 under the title *A concise Dictionary of Eastern Religion.* He began to catalogue the Vedic manuscripts in the Bodeleian Library in Oxford, but could not finish it. A.B. Keith took up the work later on and finished it. The catalogue was published in the name of both the scholars. Winternitz also catalogued the whish collection of south Indian manuscripts of the Royal Asiatic Society, London. In 1897 he published the mantras of the Āpastambins, The *Mantrapāṭha* or the prayer book of the Āpastambins, edited together with the commentary of Haradatta and Sudarśana and translated into English. He also contributed many important papers on Vedic topics viz. 1) The sarpabali, an ancient Indian snake-cult, 2) On śrāddhas and ancestral worship among the Indo-European nations, 3) On the Choice of bride according to the Bhāradvāja Gṛhyasūtra, 4) On the doctrine of Āśramas etc.

Winternitz's most significant contribution to Sanskrit is his *Geschichte der Indischen literatur* (History of Indian literature : in three volumes originally written in German). This is truly an encyclopaedia of Indian literature, highly authentic, reliable and full of copious notes. The first volume was brought out in two parts in 1905 and 1908. It dealt with Vedic literature, the Epics and *Purāṇas*. The second volume on Buddhist and Jaina literature, also in two parts, appeared in 1913 and 1920. In the third volume, Kāvya and Scientific literature were treated and was published in 1922.

While in Calcutta as a visiting Professor at Shantiniketan, the legendary Linguist, Prof. Irach Jehangir S. Taraporewalla, once brought to the notice of Winternitz the trouble that was being felt by the scholars who did not know German in going through his history of Indian literature and requested him to publish an English translation of the same. This proposal was conveyed to Sir Ashutosh Mukherjee, then Vice-Chancellor of Calcutta University, who readily agreed to publish it on behalf of the University. When Winternitz came to Poona in 1922 to visit the Bhandarkar Oriental Research Institute, he met Mrs. S.V. Ketkar. Winternitz himself records that Ketkar was a German by mother tongue, English by education and Indian by marriage. She showed two big volumes of the English translation of the first two volumes of Winternitz's history book, which she had prepared not for publishing but for her own use. Winternitz was highly satisfied to see it. He himself revised the translation and the first volume was published in 1927 and the second in 1933 from Calcutta. The treatment of Buddhist Sanskrit literature in the English translation represents a new edition. Winternitz died before the third volume had been revised and prepared for print.

During his stay at Calcutta, on the request of the authorities of the Calcutta University he delivered six Readership Lectures. The topics were 1) Ages of the Vedas, 2) Ascetic Literature of India, 3) Kauṭilya's Arthaśāstra, 4) Indian Literature, 5) World Literature, 6) Dramatist Bhāsa. All these lectures have been compiled together and published by the Calcutta University under the title *Some problems of Indian literature*.

While working on Sanskrit manuscripts, Winternitz realised that South Indian manuscripts are of great value for the reconstruction of the *Mahābhārata* text. Already in 1927 he had published "Notes on the Mahābhārāta" in the Journal of the Royal Asiatic Society. From that time onwards he stressed the need for a critical. edition of the great epic. In 1899, Winternitz wrote "A Proposal for the Formation of a Sanskrit Epic Text Society to be laid before the Indian Section of the 12th International Congress of Orientalists held at Rome". In 1901 he submitted a "promemoria" on the critical edition of the *Mahābhārata*. This project finally began taking shape when funds were made available. Collections of *Mahābhārata* manuscripts in European libraries were planned, but World War-I put an end to this work. After the war, in 1918, the plans were again revised and taken up. The work on the critical edition of the great epic was begun at the Bhandarkar Oriental Research Institute, Poona. In 1922 Winternitz paid a visit to this institute and gave his valuable advice and guidance. Thereafter Prof. Narayana Utgikar, the reputed scholar who was also engaged with the critical edition work, came down to Shantiniketan to take the advise of Winternitz. Winternitz drew a detailed plan of the work at Shantiniketan. He was also a member of the Honorary Board of Referees and a member of the *Mahābhārata* Editorial Board. He was to contribute the edition of the *Sabhāparvan*, but other duties prevented him from finishing this task. In 1923, the first volume (*Virāṭa Parvan*) of the *Mahābhārata* was brought out under the able editorship of Narayana Utgikar.

A biography of Winternitz's works was compiled by O. Stein and W. Gampert and published in 1934 in Acta Orientalia, Prague. It lists 452 titles and shows the wide range of Winternitz's interest.

This great gifted scholar breathed his last on 9.1.1937 in a heart attack at Prague. When the sad news of Winternitz's demise reached Shantiniketan, Rabindranath Tagore expressed his deep condolences. Winternitz stands as an ever illuminating star in the rich firmament of Western Vedic scholars for his unique contribution to Vedic studies.

Winternitz's Publications.

(1) *Ancient Indian Mariage Ritual according to Āpastamba compared with the marriage customs of Indo-European People* (in German), 1892.

(2) *Āpastambīya Gṛhyasūtra with extracts from commentaries of Haradatta and Sudarshana* (Viena), 1887.

(3) *Catalogue of Sanskrit Manuscripts in the Bodeleian Library*

(4) *Catalogue of South Indian Manuscripts, belonging to Royal Asiatic society*: London.

(5) *Geschichte der Indischen Literature*, 3 Vols, Leipzig

(6) *Some problems of Indian Literature*, Calcutta.

(7) *History of Indian Literature*, 3 Vols, Calcutta.

(8) *Dic Frau in Brahmanismus*, Leipzig.

(9) *Der Mahayana Buddhism* - Tubingen

(10) *Rabindranath Tagore: Religion and Weltanschaung des dictors*, Prague.

ARTHUR BERRIEDATE KEITH

One would really wonder as to how a single person could produce so much of work in so many fields within such a short period of time as Keith did. There is hardly any branch of Indology which has remined untouched by this pioneer Vedist from the West. The singular success of producing twentyfive encyclopaedic works in thirty years goes to Keith alone. Even though his main concern revolves around Vedic literature, his rare interest in Indian Philosophy, classical Sanskrit literature and constitutional laws is indeed remarkable.

This gifted Vedist was born on 5th April, 1879 at Partobelo in Edinburgh, U.K. Keith had his higher education in the celebrated Oxford University, where he specialised both in Sanskrit and Pali . But his interest in law was never allowed to suffer. Before he joined his service in the law department, he had sufficient education in constitutional laws. While in that service, he had his Bar-at-Law degree in 1901.

In 1914, at the age of 35, he was appointed as Professor of Sanskrit and Comparative Philology in the Edinburgh University. In 1912, just two years before his appointment as a Professor, he proved his depth in Sanskrit, specially in Vedic study, by publishing the monumental book : *Vedic Index of Names and subjects* in two volumes. It was the result of a fruitful collaboration between the preceptor and pupil –Macdonell and Keith. This book represents a definite landmark in the history of Vedic studies.

His English translation of the Aitareya Brāhmaṇa, Kauṣītaki Brāhmaṇa, Taittirīya Saṁhitā and two Āraṇyakas, namely Aitareya and Sāṅkhyāyana are no doubt excellent monuments of critical and comprehensive scholarship. Another noteworthy book that came from the pen of this celebrated Vedist is his *Religion and Philosophy of the Veda and Upaniṣads*. Prof. La Vallee Poussin once beautifully summed up the feelings of all readers of this book when he said that 'that work of Keith was a veritable encyclopaedia of ancient Indian religion and culture'. This was also published in two volumes and was placed in the renowned Harvard Oriental Series.

Then followed his three volumes on the history of Sanskrit literature. They are (1) *A History of Sanskrit Literature*, (2) *Classical Sanskrit Literature,* and (3) *The Sanskrit Drama. Indian Mythology* also constituted one of his most rudimentary studies of the Vedic literature.

Besides this, Keith's books on Indian Philosophy are of immense importance. He took a thorough view of the Sāṁkhya system of Indian Logic in his book : *The Sāṁkhya System.* Another two books namely (1) *Buddist Philosophy,* and (2) *Karmamīmāṁsā and Indian Logic* speak volumes about his deep study of those systems and critical outlook.

He didn't restrict himself to Sanskrit only. As has been mentioned earlier, his interest in Law is really astounding. He wrote about a dozen of authoritative books concerning law. I produce a list of those books below so as to a acquaint the reades with a legal luminary as Keith was.

(1) *Responsible Governments in the Dominions.*

(2) *State succession in International Law.*

(3) *Imperial Unity and the Dominions.*

(4) *Report of Home Administration of Indian Affairs.*

(5) *The Belgian Congo and the Berlin Act.*

(6) *The War Government of the Dominions.*

(7) *Dominion Home Rule in Practice.*

(8) *Conflict of Laws.*

(9) *The constitution, Administration and Laws of the Empire.*

(10) *The British Commonwealth.*

(11) *The Federation : Its Nature and Conditions.*

It is heartening to note here that Keith was a valued member of the Board of Referees set up in connection with the critical edition of the *Mahābhārata,* which the Bhandarkar Oriental Research Institute, Pune brought out, and was also a Trustee of the *Mahābhārata* fund in Great Britain.

The life of this versatile scholar came to an end on 6th October, 1944.

LOUIS RENOU

Among the French Indologists who have contributed enormously to the field of Vedic studies, Louis Renou stands first. The amazingly extensive contributions made by Prof. Renou to various branches of Sanskrit Philology constitute one of the most significant features of Indological research in Europe. His achievement in the field of Vedic Philoligy and Sanskrit grammar is, indeed, of an outstanding nature. Prof. Renou was a most prolific writer, and it was often difficult, even for a specialist in the subject, to keep pace with his learning. This gifted Indologist was born on 28th October, 1896.

In the beginning of his academic activities he was attracted towards Greek Papyrology. But soon he devoted himself to Sanskrit studies in general and Vedic studies in particular. He was such a prolific writer that during his forty years of academic life he wrote almost one book every year in addition to numerous papers and manographs and reviews of books. He touched practically all the branches of Sanskrit studies. But Pāṇinian grammar and *Ṛgveda* were the most prominent among the subjetcs of his writings. His translations of *Raghuvaṁśam*, *Vetālapañcaviṁśati* and Rājaśekhara's *Kāvyamīmāṁsā* show his deep interest and proficiency in classical Sanskrit literature too.

LOUIS RENOU, Paris.
(28. 10. 1896— 1966)

In the early part of his academic life he prepared the *Bibliographic Vedique* (Paris, 1931) which is almost a complete record accompanied by brief summaries of contents of all the writings published in the field of Vedic studies upto that time. But earlier to this Bibliography, he had written a book on the research activities of some leading Vedists in the field of Vedic interpretation. This book was entitled *Les Maitres de la philologie Vedique* (Paris, 1928). In this book Renou gives a very balanced but sharp judgement on Sāyaṇa. He was of the view that Sāyaṇa can be reliable in those cases in which he is not at the mercy of any preconceived etymology or usage of his own time, or in cases of words which are rare or without any relationship. However, he also gives some adverse remarks against Sāyaṇa

In his *Religions of India* (London, 1953) Renou devotes two chapters to the consideration of the Vedic religion. He regards *Ṛgveda* as a "Literary anthology drawn from family traditions". He also assumes the existence of an original Veda, which existed before the emergence of the Vedic schools and which incorporated in itself the mythology and the ritual which had arisen in the original Vedic community. Renou generally accepts the view advocated by Bergaigne, particularly that all mythological portrayals in the Veda are but variants of the sacred fire and the sacred drink. The function of sacrifice, argues Renou, is to bring together all uncordinated phenomena and build them up into an organic whole. He is of the view that there is no relation between the Indus Valley Civilization and the Vedic civilization.

His works are remarkable monuments of comprehensive learning, critical scholarship, wide outlook, sound judgement and lucid presentation. Renou visited India in 1948 and attended the Darbhanga session of the

All India Oriental Conference. He also lectured at several centres of higher study and research in India. Renou spent the major part of his time at the Deccan College Research Institute, Poona. He was a Honorary member of the Bhandarkar Oriental Research Institute, Poona. As a true teacher, he guided many Indian and foreign students in Paris, Tokyo and Boston.

The death of this great Vedist occured at Vermov, Paris on August 18, 1966. We furnish below a selected bibliography of Renou's writings.

(1) 1925 : *La Veleur du parfait dans Les hymnes Vediques,* Paris.

(2) 1928 : *Les Maitres de la philologie Vedique*, Annals Musec Guinet, Paris.

(3) 1930 : *Bibliographic Vedique*, Paris.

(4) 1930 : *Grammaire Sanscrite*, Andrien - Macssonneurc, Paris.

(5)1930-31: *Dictionaire Sanskrite-Franscis*, Paris (in collaboration with N. Stschaupak and L. Nitti).

(6) 1934 : *Vṛtra et Vṛoragna : Etude de Mythologie indo-iranienne* (in collaboration with Benveniste, E), Cahiers de la Societe Asiatique, Paris.

(7) 1937 : *Monographies Sanskrites*, 1-2, Andrien Maisonneure, Paris.

(8) 1938 : *Hymnes et Pariers du Veda*, Paris. (Text with French translation and notes of 44 passages from the *Ṛgveda*, 22 from Atharvaveda and 8 from Yajurveda and Kauśikasūtra).

(9) 1942 : *La poesie religieuse de l'inde antique*, Paris.

(10) 1943 : *Īśopaniṣad*, Paris (Text, Introduction, Translation and notes in French), Paris.

(11) 1943 : *Kenopaniṣad* (Text, translation, notes and introduction in French), Paris.

(12) 1943 : *Kaṭhopaniṣad* (Text, Introduction, translation and notes in French), Paris.

(13) 1946 : *Glossaire de la literature Sanskrite*, Paris.

(14) 1947 : *Anthologie Sanscrite*, Paris.

(15) 1947 : *Les Ecoles Vediques et la formation du Vedu*, Paris.

(16) 1947 : *L' inde Classique* (in collaboration with J. Filliozat), Paris.

(17) 1948 : *Kauṣitaki Upaniṣad* (Text, Introduction, Translation and Notes in French), Paris.

(18) 1948 : *Le Grammaire de Pāṇini traduite du Sanskrit*, Vol. I National Centre for Scientific Research, Paris.

(19) 1950 : *Sanskrit et culture : L'apport de l'inde a la civilisation humaine*, Paris.

(20) 1950 : *Le civilisation de l'inde conicenne*, Paris.

(21) 1951 : *Le Grammaire de Pāṇini traduite du Sanskrit*, Vol. II, National Centre for Scientific research, Paris.

(22) 1951 : *Les Litteratures de l'inde*, Paris.

(23) 1951 : *L'Hindouisme, Les textes, les doctrines l'histoire*, Paris.

(24) 1952 : *Grammaire de la langue Vedique*, Lyon.

(25) 1953 : *Religion of Ancient India*, London.

(26) 1954 : *Vocabulaire de ritual Vedique*, Paris.

(27) 1954 : *Le Grammaire de Pāṇini traduite du Sanskrit*, Vol. III, National Centre for Scientific Research, Paris.

(28) 1954 : *La Durghaṭṭavṛtti de Śaraṇadeva*, Vol. II (2), Paris

(29) 1955 : *Etudes Vediques of Pāṇineennes*, Vol. I. Paris.

30) 1955 : *Litterature Sanscrite, Histoire des Litteratures*, Paris.

(31) 1956 : *Hymnes speculatifs du Veda, tranduits et annotes*, Paris.

(32) 1956 : *Bāṣkala Upaniṣad*, Paris.

(33) 1956 : *Upanishad : Texte et traduction*, Paris.

(34) 1956 : *La Durghaṭṭavṛtti de Śaraṇadeva*, Vol. 2 (3), Paris.

(35) 1956 : *Historiene de la language Sanscrite*, Paris.

(36) 1956 : *Etudes Vediques et Pāṇineennes*, Vol. II. Paris.

(37) 1957 : *Etudes Vediques et Pāṇineennes*, Vol. III, Paris.

(38) 1957 : *Terminologie grammaticale du Sanskrit*, Paris.

(39) 1957 : *Vedic India*, Calcutta.

(40) 1958 : *Etudes Vediques et Pānineennes*, Vol. IV, Paris.

(41) 1958 : *Etudes sur le vocabulaire du Ṛgveda*, Pondichery (India).

(42) 1959 : *Etudes Vediques et Pāṇineennes*, Vol. V, Paris.

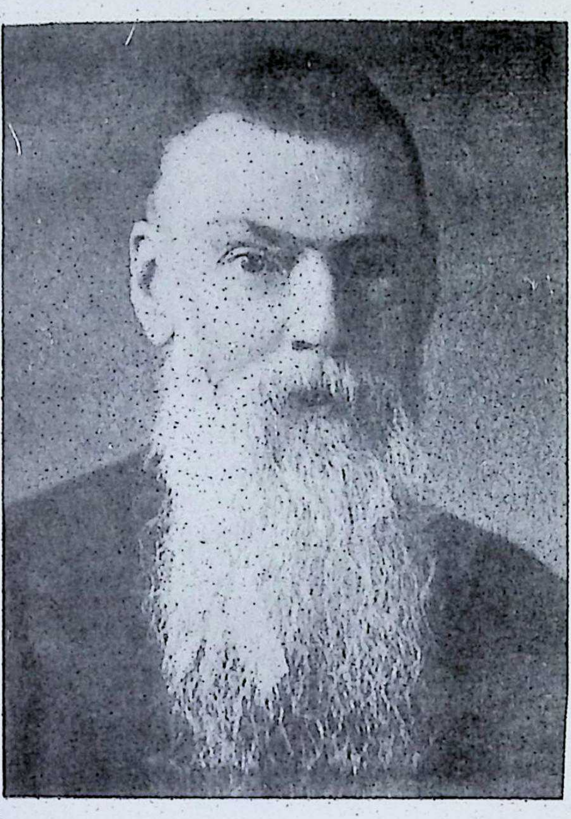
(43) 1960 : *Etudes Vediques et Pāṇineennes*, Vol. VI, Paris.

W. CALAND

Vedic literature as a whole cannot be truly understood unless adequate attention is paid, among other things, to the rituals prescribed and described therein. Elaborate description of a number of rituals, with their minute details, is found in the *Śrautasūtras*. It won't be hyperbolical to say that the *Śrautasūtras* are the rich mines of information regarding the socio-cultural life of ancient India. Thus for a proper understanding of ancient Indian civilization, a sound knowledge of the *Śrautasūtras* is needed to a great extent.

The most outstanding work in this branch of Vedic studies has been done by Caland, a Deutch scholar, who may be adequately called a great master of sūtra-construction and sūtra-excegesis. He and his pupils have critically edited the largest number of sūtra-texts.

This most eminent Vedic ritualist of the West was born on 27th August, 1859. He started his academic career as a Professor of Sanskrit in the University of Utrect, Holland. Caland inaugurated his colourful career of a scholar by publishing the collection of the *pitṛmedha-sūtras* drawn from a number of *śrauta* schools like Baudhāyana, Hiraṇyakeśī etc. in three volumes, with index etc. It was published from Calcutta. His illuminating



W. CALAND, Utrecht.
(1859 — 1932)

German translation of the first seven books of the *Āpastamba Śrautasūtra* has clearly shown that he was the most competent scholar to tackle successfully the numerous intricacies of Vedic ritualism. It was published from Göttingen in 1921. His expert knowledge of the *Brāhmaṇa* literature has consequently made his translation and notes particularly lucid. The text of the *Jaiminīya Gṛhyasūtra* of *Sāmaveda* edited by him, with the extracts from Śrīnivāsa's commentary, notes and a very scholastic translation in English, with a highly important introduction amply testifies the scholarship of this pioneer Indologist. It was published in 1922 from Lahore. His four instalments of the *Über das Vādhula-sūtra*, published in the *Acta Orientalia* in 1922 constitutes another landmark in the successful academic life of this pioneer Vedist. Another important work done by Caland is his edition of the *Kāṭhaka Gṛhyasūtra,* which he reconstructed with the help of numerous manuscripts, a number of commentaries and *ṛcakas* (Lahore, 1925). The full corpus of the *Vaikhānasa Gṛhyasūtra* is another monumental work of Caland which was brought out during 1927-29, from Calcutta.

An estimation of Caland's scholarship with regard to sūtra-texts will not be complete without a reference to his series of articles captioned "Zur Exegese Und Kritik der rituallen *Sūtras*" which continuosly appeared in the ZDMG (from Vol. 51 onwards).

His other important works include the edition of the *Pañcaviṁśa Brāhmaṇa* (Calcutta, 1931), *Vārāha Śrautasūtra* (with Raghuvira, Lahore, 1934), *Śāṅkhyāyana Śrautasūtra* (partial English translation with Raghuvira), *Der Ārṣeyakalpa des Sāmaveda* (Leipzig, 1908), *Jaiminīya Brāhmaṇa* (Amsterdam, 1919), *Uber das rituelle sūtra des*

Baudhāyana (1903), *Vaitānasūtra des Atharvaveda* (1910) and *Baudhāyana Śrautasūtra*. One of the most outstanding contributions of Caland is his edition of the *Kaṇvīya Śatapatha Brāhmaṇa* (first 7 *kāṇḍas*, 1913).

The most vocal expounder of Vedic ritualism was, however, not in good health for years together. Inspite of continuous advice he cared least for his health. He got a massive heart attack in 1931 and his busy life became stand still. This brilliant scholar of the West bade a tearful adieu to the world in 1932.

JAN GONDA, Utrecht.
(14. 4.1905–   )

JAN GONDA

If any Vedic scholar is asked as to who is the Max Muller in the twentieth century, he will unhesitatingly point out to Jan Gonda of Utrecht, Netherlands. If Max Muller is credited with the honour of being the first scholar to publish the *Ṛgveda*, to translate a multitude of basic texts, to initiate a truly critical discussion on comparative mythology, philology and philosophy, Jan Gonda is also to be credited with the same status of being the first real scholar to go deep into the Vedic literature, start a serious and threadbare discussion— nay, analysis, on a host of aspects of it, and to give a definite view-point of his own which, most of the times, is accepted as highly rational and judicious.

This prolific and versatile writer on Veda, having a firm command over an impressive array of bibliographical material was born on 14th April, 1905. He was the only child of his father Jan Gonda and mother Martha Derksema. Gonda had his higher education at Leiden and Utrecht Universities. He got his Ph.D in Indo-European Linguistics from the state University of Utrecht in 1929. at the age of 24 only. Gonda was appointed Professor of Sanskrit and Indo-European Linguistics at Utrecht University on May 30, 1932. He served in that capacity upto April 14, 1975. On his retirement he was made Emeritus Professor by the same University. On completion of 40 years of his Professorship on 30th May, 1972, he was presented with a felicitation volume entitled "INDIA MAIOR" which contained a list of all his writings form 1932-1972. On his retirement he was also presented with five volumes of his own selected articles. This Vedic savant has to his credit about seventy books, more than three hundred research papers, reviews and inaugural speeches. An indefatigable and devoted worker upto the very end of his life, Gonda was the editor of the famous series "History of Indian Literature" (Otto Harrassowitz, Wiesbaden), and also of the series "Orientalia Rheno traiectina" (E.J.Brill, Leiden).

In recognition of his outstanding academic activities, he was conferred Honorary Doctorate degree by Benaras Hindu University. He was also the first recipient of the Gold Medal from the World Sanskrit Conference, Tornio, 1990. Besides this, he was also the member of the Royal Dutch Academy of Sciences, Honorary Fellow of Royal Asiatic Society, Bhandarkar Oriental Research Institute, Poona, and foreign member of American Academy of Arts and Sciences. Gonda's main interst was walking and listening to music.

Gonda's writings can be grouped under five major heads:

1. Vedic Religion and Mythology.
2. Literary study of the Vedas.
3. Vedic Linguistics and Indo-European Linguistics
4. Indonesian studies.
5. Miscellaneous studies.

Gonda is of the view that Indian civilization can't be called as a mere culture; it is truly a unique structure of human civilization. It is so rich in its content that it always rouses an inquisitiveness in the mind of scholars. In Indian religious system, nobody can claim that a particular aspect exclusively comes from another particular source element. For, many aspects of Indian culture grow simultaneously in differant source-elements and due to constant interaction, they mutually influence each other. Thus nobody can claim that something is exclusively Aryan or Dravidian in content and character. He considers the Vedic literature as one of the most prominent and rich sources of human history.

Gonda, throughout his writings, contends that "for a more complete understanding of the *Ṛgveda*, a deeper understanding of primitive and semi-primitive culture, a deeper insight into the thought, inner life, religion, literature, etc. of the primitive man is necessary." For the primitive man, a close contact, a paralleism, a mutal influence between nature and the world of man are always extant. He thinks that it is wrong to speak of 'secular' hymns in *Ṛgveda*, for, broadly speaking, there is nothing exclusively 'secular' or 'profane' (in the modern sense of the words).

Gonda's view point on the magico-religious aspects of Vedic religion and culture is unmistakably reflected throughout his writing. In the Vedic society, characterised by the primitive aspects of human mind and human culture, the religions– or, to be more precise, the magico-religious-element can't be detached form other domains of human thought. Gonda asserts that in Vedic times, 'religion' and 'magic' are inextricably interlaced. It is indeed very much interesting to see how Gonda analyses the underlying magical aspects of the words like *alaṁkāra*, *bhūṣati, purohita, dakṣiṇā, guru, māyā, sarva, pratiṣṭhā aṁhas* etc. While analysing the words alaṁkāra and *bhūṣati,* Gonda shows how they basically imply "magically causing one to become more complete, stronger, more beautiful and more honourable" or "investing with magical power". On *Purohita*, he says that *Purohita* is so called because he holds as shield in front of the person to be protected (i.e. the *yajamāna*) "the strength of the magical potences attaching to his own persons". The sacrificial *dakṣiṇā* is by no means conceived as the salary or fee of the priest; rather, by paying it the sacrificer buys himself loose from the priest. Commenting on Viṣṇu he says that Viṣṇu was occupying a subordinate position in the Vedas and was elevated to the status of a prominent god in the later mythology.

It is indeed difficult to make a survey of Gonda's writings and view points in such a small paper. Thus, for a better, if not full-phased-idea about Gonda's varied interest and writing, we give a chronological list of some of his most prominent publications covering a vast range of Oriental studies, This most gifted Vedic scholar, the other incarnation of Max Muller, the modern Vedavyāsa, breathed his last on 28th July, 1991, at the ripe age of 86. He collapsed while walking, his most favourite hobby. It is again another coincidence that Gonda, like Max Muller, never visited India throughout his life, a culture, a soil and civilization on which he has written so much and for whose cause he dedicated his whole life. He was elected as the General President of the All India Oriental Conference, Poona, but could not come to deliver his speech personally. The physicians advised him not to take physical strain. His presidential address was read out by the then General Secretary and a close friend and admirer of Gonda, another legendary figure in Vedic studies, Prof. Ramachandra Narayana Dandekar. He married to Henriette Wijnhold in 1962, at the age 57. Gonda's personal library is considered as one of the most uptodate and rich libraries of the world. His office was situated at the Institute of Oriental languages, Nolelstraat, 2B, Utrecht.

He is one among the very few Orientalists who finds a mention in the International Who's Who (1974-75, published in 1974, page 63).

A select Bibliography of Gonda's most prominent publications (only books) is given below.

1. 1932 : *Oud Javana's Brahmāṇḍa Purāṇa* (2 vols.).
2. 1939 : *Similies in Sanskrit literature.*
3. 1940 : *Ursprung und Wesen des Indischen Dramas.*
4. 1948 : *Twenty five Sanskrit Inscriptions,* E.J. Brill, Leiden.
5. : *Kurze Elementar— Grammatik Der Sanskritsprache*, E.J. Brill, Leiden.
6. 1949 : *Remarks on similies in Sanskrit literature,* E.J. Brill, Leiden.
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